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Eccelesiastical Affairs.

LORD EBURY AND THE EPISCOPAL BENCH.

ANY thoughtful man, we should imagine, who has been at the pains of reading carefully the debate on Lord Ebury's motion in the House of Lords on Tuesday se'nnight, an outline of which we gave in our last number, and some of the more remarkable passages of which we have set before our readers in our impression of to-day, must have been struck, and may well have been shocked, by the low estimate put upon truthfulness by the dignitaries of the Church, compared with that which is insisted upon by serious-minded laymen. Contrast the moral tone of the speech delivered on that occasion by his Grace the Archbishop of Canterbury, by the Bishop of Oxford, and even by the Bishop of London, with that which ran through the few sentences spoken by Earl Grey, and it is impossible to avoid the conclusion that there must be, in the case of Anglican ecclesiastics, some general but powerful cause operating to the deterioration of the moral sense, and that, in their view, owing to its action, there must be a totally different understanding of what is meant by "a conscience void of offence" than there was in the mind of the Apostle to whom we owe the phrase, or than there is in the minds of laymen who have no temptation to palter with words in a double sense. In the long run, we gravely suspect, nothing will have conduced more effectually to dispel from men's minds the fond illusions they have cherished regarding the Establishment of religion than the painfully low type of morality which it manifestly engenders in the hearts of its highest functionaries.

Lord Ebury asked the House of Lords to concur in dispensing with the legal necessity of clerical subscription in its most exacting, and, as he argued, in its most superfluous form. If orthodoxy can be assured by oaths and subscriptions, there are plenty of them without this. "Six declarations of assent to the Prayer-book, seven oaths of allegiance and supremacy, and nine assents to the Articles, besides other oaths" required by law of every clergyman who becomes the incumbent of a benefice, were well described by his lordship as "swearing with a vengeance, exacted of those who are the *élite* of morality and religion in a community." What is the object of all this stringent pledging? "For the avoiding of differences of opinion in matters of religion, and maintaining the true faith in the unity of the spirit and the bond of peace"? Well, has it answered its purpose? "If their lordships," said Lord Ebury, "looked around and saw what was passing in the courts of law, the pulpit, the press, the universities, and convocations, they would see enough to convince them that these enactments, these rigid subscriptions, had not been quite so successful 'in avoiding difference of opinion in religious matters, &c.,' as their framers seemed to have anticipated." What,

then, did he propose? To sweep away the whole of this evil-working machinery? By no means—but only to remove its sharpest and most grinding tooth—namely, "the unfeigned assent and consent to all and everything contained in and prescribed by the Book of Common Prayer" required of the clergy by the Act of Uniformity of 1668.

Now what, in substance and effect, was the reply of the Archbishop of Canterbury to this proposition? "Pooh, pooh! How will you relieve scrupulous consciences by relieving them of this particular form of subscription? Other forms remain which come to the same thing. The terms, it is true, require a clergyman to declare his assent and consent to everything contained in the Prayer-book; but there is good reason for believing, with many learned and distinguished divines, that, according to the Act of Uniformity, the subscription is merely a subscription to the use of the Liturgy." Now, was that the intent of Parliament in imposing this fresh and most stringent form? Is that the natural and legitimate sense of the words? It does not seem to have occurred to one of the spiritual peers, not even to the Bishops of London and St. David's, who supported Lord Ebury's motion, that there is a law of morality applicable to the use of words—that any systematic attempt to express a meaning by phraseology which does not, and was not intended to, set it forth, thereby putting language to a use which is foreign to it, and which is apt to mislead, does mislead, is well known to mislead, and is intended to mislead, all who interpret it in "the plain grammatical sense thereof," is to be guilty of falsehood, or, at the mildest view, is to seem guilty of falsehood—that to encourage this misuse of terms is to attenuate the very stamina of intellectual and moral integrity—and that to exact it of those whose office it is to direct men's consciences into the way of truth, is to demoralise the sole agency by which the Church expects to drive all falsehood and error out of the world. On the contrary, every one of these most rev. and right rev. prelates talked in a tone of commiseration of the simplicity and minute scrupulousness of those who would persist in believing that what words plainly utter they are to be understood to mean—and, whether they desired to remove the cause of perplexity or to retain it, the whole episcopal bench, so far as it was represented, appeared to regard it as a thing to be lamented that any of their clergy should deem it imperative upon them to understand the form of subscription in the sense of those who enjoined it, and of every intelligent being who can master its terms. There must be a cause for this unanimity in what we should call irreligious casuistry. Can anyone assign a cause, but the deleterious influence of a Church Establishment based on principles, and conducted in a spirit, such as appear to be inseparable from Erastian Anglicanism?

Thus far the prelates. Now let us glance at the laymen. Lord Ebury and Earl Grey pleaded nobly for the disuse of this particular clerical subscription, and, we rejoice to add, on the highest grounds. But, have they ever pursued the train of thought which they employed to its terminus? They are willing to get out at the first station; but, will a truly conscientious clergyman who objects to some things in the Prayer-book be equally content to go no further? The Archbishop of Canterbury's reply, so far as it touched this feature of the case, has incontrovertible force in it. You dispense with the obligation of the clergy to declare their assent and consent to all and everything contained in the Book of Common Prayer. But, will they not equally be bound to use it—not merely those parts of it with which their convictions and their affections spontaneously go, but those parts of it also which they repudiate as erroneous and delusive? But where is the relief to a clergyman's conscience? Can any man, at any time, in any guise, more emphatically or more solemnly proclaim his belief in the doctrines of religion than when he uses them in their concrete and practi-

cal form in his utterances to the heart-searching God? Of what use is it to permit a man to discontinue the profession of his belief in the "all and everything" which includes something which he disbelieves, if you compel him to utter that something every week, or every year, as the case may be, in solemn prayer or praise to the Almighty? What more is there, morally and spiritually, in making a public and formal profession of faith than in addressing the God of Truth as though such faith were yours? Are Lord Ebury and Earl Grey content to give the clergymen of the Church of England an option as to what portion of the liturgy they will use in their public ministrations, and as to what they shall omit? If not, what is the substantial relief that would be given by repealing the subscription clause of the Act of Uniformity? If they are, what is the platform of doctrinal teaching on which the Established Church is to rest? Are national funds to be distributed among a number of intellectually-qualified men, that they may consecrate their time, talents, and labours, to the diffusion around them of any religious sentiments they may prefer?

The fact is, that the civil establishment and the national endowment of the Church, if accepted as the highest style of spiritual organisation and government, must be accepted with its concomitant and inseparable evils. These are, for the clergy the surrender of private judgment, the loss of individual and official independence, and a frequent trespass in their public ministrations beyond the strict boundaries prescribed by personal conscience; and for the laity, virtual exclusion from all ecclesiastical status, the abandonment of Church discipline, and acquiescence in such teaching as accident or Providence may vouchsafe. The whole system hangs together. You cannot touch one part for the purpose of change without exposing the entire structure to danger. Good men, like those we have named, will be driven to acknowledge this after awhile—and the question will then practically shape itself to their minds after this fashion—must I give up the Church, or surrender the Establishment? for the interests of the one are irreconcilable with those of the other.

ECCLIASTICAL NOTES.

One of the most interesting and instructive inquiries which could possibly be instituted would be one relating to the past and present relation of the Established Church to the poor. No ecclesiastical bubble that has ever been blown equals in size that which is meant when it is said that the Church of England is the "Poor Man's Church." Yet, we have no doubt that there are many innocent members of Parliament, and not a few godly laymen of the Church, who really believe that these words represent a great and unquestioned fact. The Church is now placed in an awkward position with respect to such people. The "Poor Man's Church," like the "Church in Danger," is a controversial cry, and nothing more. It is of the utmost service on Church-defence platforms, and, in Church-defence tracts, and wherever it is heard, it is sure to draw forth a sympathising "Hear, hear," or an excited burst of applause. The tamest and prosiest speaker can elicit a single cheer, or even one cheer more, by talking about the only church in England that opens wide its portals to the poor, and asking, in pathetic tone, what would become of the spiritual interests of the multitude if the Church were gone—yes, "gone," for only here and there do you meet with a man like Dr. Miller or the Bishop of Montreal, who seems to have the smallest faith in the continued existence of his Church after the State shall have ceased to support it. The Church "gone" and the poor uncared for! The thought strikes the audience as a gale of wind strikes a ship at sea. A shiver runs through it from end to end; there is a pause; and then, with the imagination inflated almost to burst-

ng, it readily and speedily follows the voice of the speaker. If he chooses he may lash his audience, after this, into a storm of passion.

But, as we have said, the Church, after this cry has served its purpose, is placed in an awkward position. The thing wasn't true; and somebody is sure to say that it wasn't true; and if the Church's spiritual work has to be done, people must be told how the case exactly stands. For instance, an audience has been told that every man has a right to a seat in his parish church. A poor man thereupon applies for a seat, and is informed by the churchwardens that there is no room for him because the law says that seats in parish churches are to be allotted according to the rank and station of the applicant, that the higher classes are entitled to a preference over the poorer, and that the higher classes have possession. Or, a poor man goes to a district church where, perhaps, five hundred seats are set apart as "free"; but in these "free seats" there is no room for him, for the whole are occupied by the middle and well-to-do classes. At marriages, baptisms, and burials, the poor man also finds that, while the State has been said to have endowed and supported the Church in order that he may be freely ministered unto in spiritual things, the "Poor Man's Church" is the only Church in which a charge is made for the performance of such offices. And soon. Touch it at any point, this bubble will burst; but the difficult matter is to call it a bubble, after, for the purpose of serving another end, you have been spending all your eloquence to prove that it was solid substance.

Of all men living, some would say that the Bishop of Oxford would be the most expert at the task we have indicated. Well, the Bishop of Oxford spoke at the meeting of the Incorporated Church-Building Society last week, and the committee of the society seem to have thought that his lordship, in urging the claims of this society upon the attention of the public, could do this better than any other speaker present. For the bishop remarked that he had been asked to call the attention of the meeting to the manner in which the society had promoted free sittings in the house of God. His lordship accordingly did so, expressing his opinion that this was "the principal brilliant in the society's crown," and then, forgetting all about the "Poor Man's Church," the Bishop drew a life-like picture of the actual state of things:—

He could scarcely conceive a more humiliating spectacle than many of their parish churches presented, where the poor, who had no place to pray where they were not beset with difficulties and temptation, were excluded from that parish church which the munificence of their ancestors had given the parish in trust, by the compartments which shut selfish respectability within and poverty out. When the inconvenient draught coming from the ill-fitting triangular windows found its way in, selfish respectability, year by year, erected its pew higher and higher, covering it with green baize in order that the selfish neck should be protected, and return uncontaminated by rheumatism. Had not the poor man the same feeling? But he was not thought of, and any gallery, exposed to any draft, was good enough for him.

Exactly so! But then, what becomes of the theory it is so convenient to use when Church-rates and the State-Church question are under discussion?

The best brief treatment, however, of this subject by a Churchman is to be found in a paper recently read before the Church Institute of Halifax by the Rev. C. R. Holmes, and printed in the *Church of the People* for the present month. Mr. Holmes remarks that he is old enough to have been present at the great ratepayers' meeting in Leeds parish church—the old building—when a Church-rate was refused, soon after Dr. Hook's appointment. It was the scenes, he says, which he then witnessed, and the exclamations which he heard from the mouths of the unwashed, which tended to open his eyes (boy though he was) to the relative positions of the Church and the masses of the people. The author then discusses the question whether the Church of England is now the Poor Man's Church, and thus candidly treats it in connexion with the last Census agitation:—

I don't think that, if at the last census of 1861 the Registrar-General had taken down the religious profession of every individual, we should have been enabled by the figures so obtained to arrive at a correct conclusion on this point; because, though undoubtedly the Church would have apparently stood *facile princeps* on that list, the results of such an investigation would have been to give us the number of Dissenters pretty accurately, while the returns of the members of the Church would have been very fallacious; or, in other words, the numbers so obtained would have given a very exaggerated idea of the numerical strength of the Church. Any one who has had experience in visiting the homes of the working classes knows that the answer, "We go to church when we go anywhere," is the prevailing one given to the question, "With what religious body are you connected?" And moreover a person of such experience knows that that answer is almost equivalent to "We attend no church or place of worship—we go nowhere." I have never received the answer,

"I go to chapel when I go anywhere." This, I think, is very significant. It goes to prove that the great bulk of the working classes do not go to church habitually, except for the rites of baptism, marriage, and the burial of the dead. It goes to prove also that they are not Dissenters. If receiving such rites as baptism and marriage at the hands of the Church makes a man a Churchman, then the great bulk of the working-classes are drawn within the net of the Church. But if keeping almost entirely aloof from the influence of the Church in the daily and weekly teaching of her yearly round of services un-churches a man, then the great bulk of the working classes are strangers to the Church—are not gathered under her wings. This, I think, will be admitted on all hands.

It is a fact which cannot be denied, that the working classes have, during the last two centuries or more, been falling away from the Church of England, until in the present day it is no longer what it used to be, the "Poor Man's Church."

Mr. Holmes proceeds to show that the New-Churches movement has been a failure; that the district churches, built ostensibly for the poor, are not frequented by them; while the Church Home Missionary Societies are also a "palpable failure or only partial success." The author adds, "It is almost as difficult to make Churchmen of this class of our people as it is to make English linguists of the people of North Wales, or (as the Welsh say themselves) to turn Snowdon upside down on to his peak."

This lecture, delivered in a "Church Institute," must have entirely disabused its hearers of a belief in the existence of one cardinal virtue of the Establishment. But were "Church Institutes" founded for such a purpose? Some time ago we expressed the hope that such associations would be established in every parish; we now, with increased earnestness, repeat this expression. But we would include Church-Defence Associations. We have just been reading in the *East Cornwall Times* the proceedings of Launceston Church-Defence Association at its meeting last Thursday. The discussion at this meeting turned not on the danger arising from Dissent, but on sources of danger within the Church itself. This having been brought out, Mr. Frost advised the friends of the Church, if they wished to strengthen her, to "leave Dissenters alone"; the Rev. S. C. Clarke followed with an emphatic testimony in favour of the abolition of Church-rates; another clergyman, the Rev. H. T. May, alluding to the same exactions, said that for himself he "did not care if they were abolished"; while a third clergyman, the Rev. Mr. Carnsew, wound up the discussion by expressing his opinion that "the Establishment of the Church of England was simply an accident, not essential to its existence, but that he believed it was attended with advantage." "Believed it was attended with advantage"! There, Mr. Hoare! Is this what you have established Church-Defence Associations for? This is "the unkindest cut of all."

But if we may congratulate ourselves on the existence of such societies, what shall we say of Convocation? We report, this week, at more than usual length, the later proceedings of this body. There the reader may see what the Archdeacon of Taunton, rampant, says of the Bishops, and what the Prolocutor (Dean Elliott, of Bristol) says of a certain official document which had come down from the Bishops, and what message it was proposed to the Lower House, as a body, to send to their Lordships. It is a "very pretty quarrel" as it stands, but very coarsely fought. The Archdeacon and the Dean are masters of plain Saxon, and have a clear preference for their homely "Zummersetshire" over any genteel or collegiate periphrases. But what is taking place now is only a repetition of what took place a hundred and fifty years ago. The Lower and the Upper Houses have seldom long agreed; and the former, in such a case, have always given their Lordships a "bit of their mind," thinking, probably, that this is the quality in which their Lordships are most conspicuously lacking.

The "Durham University" is a heading from which one turns almost as instinctively as from "Schleswig and Holstein" or the "Zollverein"—yet, in connexion with it, there is now raised a question full of interest to Nonconformists. This university, as the reader is perhaps aware, was founded out of the proceeds of the sale of ecclesiastical property, which otherwise would have made their way to the coffers of the Ecclesiastical Commission. Its first cost was 90,000*l.* How much it has cost for the score or more years that it has been in existence we do not know. Its history has been like the history of chaos, when the earth was "void." It has always been empty, excepting of masters, professors, deans, &c. As the *Times* describes it, it has been "all salaries and no work, all teachers and no taught, a place where everything was provided except pupils, an educational establishment with hardly anybody to educate. There is a Professor of Divinity with a thousand a-year, a Professor of Greek with a

thousand a-year, a Professor of Mathematics with seven hundred a-year, three or four tutors, proctors, censors, principals, vice-principals, a sub-warden, and about twenty scholars in arts and twenty in divinity upon whom this vast apparatus is to expend its powers." In other words, the University has been in the hands of a Dean and Chapter. This state of things could not, of course, last long, and so the Durham University Commissioners have framed a new set of statutes, in which they have taken away the power of the Dean and Chapter, thrown open the University without restriction to Dissenters, and widely extended its range of studies. The "Church in arms" is a phrase not half strong enough adequately to convey an idea of the rage of the ecclesiastical authorities on this event. They brought the matter before the Privy Council, and then it was found that the Commissioners had, unhappily, exceeded their legal power. Their scheme of reform is therefore cancelled. The subject, however, will not rest here; and as soon as Parliament meets we may expect to see the "Durham University" question assume an interest and importance which even its abuses have not yet earned for it.

THE "LIBERATION" POLICY.

To the Editor of the *Nonconformist*.

SIR,—Next to, if not before, the electoral policy of the Liberation party stands the parochial Church-rate policy. In certain respects the two go together; but there is a point at which they divide and run for some length in parallel lines. The immediate object of the electoral policy would be to carry the Church-rate and other bills, and to place ourselves generally in a firmer and stronger position in Parliament; the object of the Church-rate policy would be to increase the agitation against this rate in the parishes, and to use this agitation as a fulcrum for the larger and loftier purposes of the Liberation Society. For my own part, I begin to feel, deeply and strongly, that, in this matter, the purposes of God are leading us, against our own efforts, in a way that is far better adapted than any plans of ours to secure the success of our ultimate aims. It is equally true, in national as in personal history, that Providence chooses for us far better than we can choose for ourselves. Who has not felt that success is often the greatest failure? The longest way, to human ken, measured by the Almighty's standard, is nearly always the shortest and always the surest. These are common enough results of Christian experience, and trite enough principles of the Christian life, but it generally happens that we apply such rules to far off and imaginary events instead of to our own immediate circumstances and to the facts of our present history.

Let us, therefore, now come down to our actual position. We are defeated on the Church-rate question, and in all probability we shall be defeated again. Compulsory Church-rates will be the law of the land for some years, perhaps, yet to come. Here is the fact: the question is, how should we deal with it? If there be, as we all believe there is, a Providence in this history, the fact must have been given us for some purpose, and we must have a special duty respecting it.

Obviously, it would seem, Church-rates have not yet answered their full purpose. They have not sufficiently leavened the mass of English society with a disapproval and an abhorrence of a compulsory system of religion. Mr. Robinson rightly remarked at the Council meeting, that we need not regret the retention of this rate, because it was found that wherever there were Church-rate contests, there were the Nonconformists who were most intelligently acquainted with their principles. This is very true; but I apprehend that we look to these contests for a greater result than intelligent Nonconformity. Necessary and desirable as this result is, we cannot be satisfied with it. We want to create not merely intelligent Dissent but *intelligent Churchmanship*; and this, it strikes me, is the precise good which we are to work for and expect from the prolonged retention of the Church-rate system.

I believe that few of us have any adequate conception of the progress which Voluntaryism is making amongst Churchmen who have been brought into contact with the facts and principles of Nonconformity as they are frequently brought out in Church-rate contests. I have, in my memory now, two remarkable instances which have come under my own observation. Some twenty years, or more, ago—before I had thought at all on the subject myself—I lived in a small country parish, where there was only one man—the Independent minister—who took any very warm interest in this question. Year after year this gentleman allowed his furniture to be seized for the Church-rate, and as repeatedly

addressed the parish on the subject. By-and-bye he left the town. Others then took up the matter. Contest followed contest, but the rate was never defeated. The earnestness of the anti-rate party, however, slowly told upon their Church neighbours. In three or four years the rate became practically a Voluntary one. In two or three years more the announcement was made that in future no compulsory rate would be asked for, and in 1860 some leading Episcopalians canvassed the parish for a petition of members of the Established Church in favour of Sir John Trelawny's bill, and obtained the signatures of the majority of the Episcopalian ratepayers to it. The Church party would now, I believe, as soon dream of resuscitating Catholicism as of resuscitating the compulsory system. By dint of constant reiteration they have come to see the injustice of compulsion, and experience has brought them both to trust and to prefer the practice of Voluntaryism.

The second instance is equally to the point. I resided lately in one of the most populous parishes in the kingdom, but where nobody had dreamed of opposing the Church-rate, although some "Friends" suffered distraint for it. The matter was, however, quietly talked over, and in course of time an anti-Church-rate committee was formed. The committee canvassed the ratepayers, appeared at the vestry, and polled the parish. As they had fully expected they were beaten, and, being beaten, were loaded with taunts and abuses. The next year, with the assistance of the Liberation Society, they went to work again, and did a little better. So it went on, and so, to a certain extent, it goes on now. But the seizures have altogether ceased, the rate is to a large extent practically voluntary, and Churchmen say they would make a voluntary rate to-morrow if it were not for the "shabbiness" of some who occupy the best seats in places of worship, but who will never pay a penny for the support of their own services unless they are compelled. The remarks you quoted from the *Clerical Journal* a week or two ago exactly apply here. Church-rates and tithes have eaten out the sense of the duty of cheerful giving, and there are many godly Churchmen who begin to see this. The Church-rate contests, as I know, have compelled numbers to think and read on this question who never thought or read upon it before; and the most intelligent opinion of the parishes is, in consequence, undergoing a change which none looked for or even dreamed of. A better thing than a numerical victory is being secured; conviction is being wrought, and opinions largely modified, if not altogether changed.

Now, Sir, are not such results as these worth working for? Parallel instances could, I have no doubt, be multiplied by the score. What we should do now is, if possible, to multiply them by the hundred or the thousand. To do this the leading Dissenters in every parish in the kingdom should be at once addressed with the view of originating and encouraging Church-rate contests. There is, no doubt, generally, a reluctance to engage in such contests where there is no prospect of early or apparently of even eventual success. But a minority on such a question as this will nearly always win in the long run. If they cannot compel Churchmen to give up the rate, they may generally be sure that, notwithstanding this, the rate will by-and-bye be given up. Our friends, therefore, should be stimulated to commence agitation, and encouraged under every circumstance to maintain it. In parishes where Dissenters form the minority this consideration especially should be put before them,—that if they are firm, true, and active, and as courteous as they are firm, they must eventually win, not merely success to their measures, but success in the judgments and hearts of their opponents, to their principles. May I therefore urge upon the Liberation Society, not merely, as a secondary resort, the necessity, but the duty and advantage of widely and immediately extending the present area of the parochial contest against Church-rates? No men ever had such an opportunity of disseminating their principles as that which Churchmen have now given to the Voluntary party. From Northumberland to Cornwall, and from Norfolk to Pembroke, let the call be sounded, "Agitate! Agitate!" Back to the parishes! In Parliament we might have won without convincing; here we may both win and convince.

I am, Sir, your obedient servant,
A POLITICAL DISSENTER.
May 23rd, 1863.

CHURCH-RATES IN NEW PARISHES.

We understand that the Committee of Deputies have convened a meeting of leading members of the various Dissenting denominations at Fendall's Hotel at 2 p.m., on Tuesday, to consider what steps

should be taken to induce Parliament to remove any legal doubts that have been cast upon its declared intention to preserve the new parishes from Church-rates. The question has, as we have already stated, arisen in connexion with the Church Building Acts Consolidation Bill now before a Select Committee of the Commons. It is very desirable that the hands of those members who are taking up the subject in Parliament should be strengthened by petitions, especially from the inhabitants of all ancient parishes which have been, or are likely to be, divided into several new parishes for ecclesiastical purposes. Such petitions should be sent to the members for the county or borough, with an urgent request that they will support Mr. Mills, and his friends in the House, in such measures as may be deemed advisable for the insertion of the necessary clauses in the Solicitor-General's bill. The following will indicate the form of petition which it is desirable to adopt, but reference to local circumstances is especially desirable:—

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.
The Humble Petition of the Undersigned Inhabitants of the parish of _____, in the county of _____, Sheweth,—

That under recent Acts of Parliament many parishes have been divided for ecclesiastical purposes.

That the churches erected in the newly-created parishes were built by voluntary subscriptions, and with the understanding that they would be kept in repair, and the expenses of the services be defrayed, by the same means.

That it is admitted that, when the New Parishes Acts were passed, it was the intention of Parliament that Church-rates should not be made available for the newly-erected churches.

That, nevertheless, doubt has lately arisen whether Church-rates may not legally be made for the repair and other expenses of such churches.

That a Bill is now before your Honourable House for consolidating and amending the Church-building and New Parishes Acts.

That great injustice will be done to many of the inhabitants of new parishes if such Bill is allowed to pass into law without such alterations as will effectually prevent the imposing on them a new financial burden, while the evils already flowing from the Church-rate system will be greatly aggravated.

Your petitioners therefore humbly pray your Honourable House to insert such clause or clauses in the bill as will prevent the levying of Church-rates in new parishes.

And your petitioners will ever pray, &c.

* * Petitions must be in writing. At least one signature must be on the sheet on which the petition is written. No person should sign for another. Signatures should be confined to adults. Petitions may be addressed to members at the "House of Commons, London," and if open at the ends, and marked "Petition to Parliament," they will go post-free.

CONVOCAION OF THE PROVINCE OF CANTERBURY.

THE BISHOP OF NATAL.

In our last number we briefly stated that a report from the committee appointed to consider the subject had been presented strongly condemnatory of Bishop Colenso's recent work on the Pentateuch, and received by the Upper House, together with a resolution praying their lordships to take such action upon the matter as they might think fit. A right rev. Prelate having suggested that the report should be read *in extenso*,

The Bishop of LONDON said that to read it would be in effect to take it into consideration. His present opinion was this,—that it was impossible with a due regard to the dignity of justice to take part in a discussion in that House which might be brought before him in his judicial capacity. For one, therefore, expecting that he might be called upon to act as judge in the case, he could not take part in the discussion of the matter proposed to them by the Lower House of Convocation.

The Bishop of ST. DAVID'S did not understand that at present there was any subject before them. Their lordships had simply been requested to take the report into consideration; there was nothing in that which would pledge them to any particular line of conduct.

The Bishop of SALISBURY moved, and the Bishop of LONDON seconded, that the report be read.

The Bishop of OXFORD read a petition signed by a vast body of the clergy and laity, urging the decision of Convocation on the book. The following is an extract from this remarkable document:—

That your petitioners are persuaded that the distinct voice of Convocation is urgently called for to vindicate the position of the Church of England in connexion with the publication of the said book by one of her bishops, and they venture respectfully to suggest that a judgment in synod cannot justly be held to clash with any action which may be taken in the ecclesiastical courts, in which some of your lordships may eventually be concerned; and for this reason,—that proceedings in court, and proceedings in court ecclesiastical, are things essentially distinct and separate, have not the same object in view, and do not seek to compass it by the same means; for, whilst the duty and office of the synod is to preserve the faith intact by dogmatic declaration; to promulgate the Church's judgment in a matter of doctrine, irrespective of persons; to be a warning voice against error or heresy as such, and especially if found within the Church's pale; to mark the error or the sin, not to try the criminal;—the office of the ecclesiastical court is especially and essentially against the person or the writer as an offender against the law of the Church; the one condemning the book as an exposition of heresy, the other the man as

a transgressor of his legal obligation; and therefore, that even the possibility of some of your lordships being called upon to sit as judges on appeal, if so it be, in the case of the writer of the book in question, forms no reason why the synod should not proceed to judgment upon the doctrine.

The Bishop of OXFORD supported this course. What, he thought, they should do, would be to say that while they condemned the book, they purposely abstained from declaring the man a heretic, because they knew that he might have an opportunity of defending himself and retracting his error.

The Bishop of LONDON said he could not divest himself of the probability that his Grace the president and the members of that sacred synod would be called upon to sit as judges in this very case. The Bishop of OXFORD had said that the bishops could not sit quiet and not express their opinions in reference to these grave errors in the Church. Of course they could not, but it appeared to him that there was a great difference between expressing opinion as to doctrine and sitting in something extremely like a judicial capacity, the practical result of which must be as like a sentence as it well could be, and very unlike the maintenance of truth in their individual character as bishops. He thought that the precedent of two years ago ought to be that which should be followed now, and he was sure the public would acquiesce in that decision. Much as some of their lordships might desire to warn people by a decision then, they would, he thought, only destroy that further warning which would in all probability be given if this case should be brought before the properly constituted judicial tribunals. To rush forward to warn people now might prevent a more forcible warning hereafter, and they might be forwarding error instead of resisting it.

The Bishop of SALISBURY considered that there was great danger in silence at the present time.

The Bishop of ST. DAVID'S did not think that the fact of their considering the matter submitted to them by the Lower House would disqualify them from acting as judges. But he felt assured that they would put the existence of Convocation in jeopardy if they adopted the course now proposed. Then there was another difficulty—namely, that in dealing with a theological book they might come into collision with the decision of the Dean of the Court of Arches, which would be a great evil. He should assent to the reading of the report, but not with a view to ulterior proceedings.

The Bishop of LONDON said he should move, as an amendment, that no further steps be taken in the matter until the decision of the Bishop of Cape Town became known, but eventually withdrew it.

At the sitting of the Upper House on Wednesday, the Bishop of Winchester moved that their lordships agree to send down the following answer to the report of the committee of the Lower House:—

We, the Archbishop and Bishops of the province of Canterbury, in Convocation assembled, have considered the report of a committee of the Lower House, appointed on the address of the Lower House, to examine a book entitled "The Pentateuch and the Book of Joshua Critically Examined," by the Right Rev. J. W. Colenso, D.D., Bishop of Natal, Parts I and 2, and now transmitted to this House by the Lower House, and resolve:—

1. That the said book does, in our judgment, involve errors of the most dangerous character, subversive of faith in the Bible as the word of God.

2. That this House, having reason to believe that the book in question will shortly be submitted to the judgment of an Ecclesiastical Court, declines to take further action in this matter, but that we affectionately warn those who may not be able to read the published and convincing answers to the work which have already appeared, of its dangerous character.

3. That these resolutions be communicated to the Lower House.

The Bishop of OXFORD said he would second the adoption of this mode of treating the affair.

The Bishop of ST. DAVID'S was extremely sorry to say he was afraid he should find himself in the painful position of differing from the majority of his right reverend brethren on this subject. To portions of those resolutions he most cordially assented, but to the first of them he felt that it would be impossible to subscribe. It appeared to him that, having received a report from the Lower House which they had been invited to consider with a view to any action they might think proper to take on the subject, they were bound in any such action to pay due regard to the contents of the report which they had received. The first resolution now proposed affirmed that, in the opinion of their lordships, the book involved errors of the gravest and most dangerous character, subversive of faith in the Bible as the Word of God. Their lordships, therefore, endorsed that description of the book, but without assigning any good grounds for their opinion. The natural result of such an intimation was that it referred to the propositions in the report as the grounds of such conclusion. To his mind a censure thus passed upon the book would be nothing more or less in substance than a dogmatical expression of opinion. Therefore, whether considering it a general judgment without reasons assigned, or as a judgment grounded upon the reasons which were assigned in the report, namely, on the propositions there extracted, he could not be a party to pronouncing such a judgment. These were the general grounds on which he felt himself bound to dissent from the first of these resolutions. The others he very cordially concurred in.

The Bishop of SALISBURY expressed his entire concurrence with the first resolution. With regard to the second resolution, he felt obliged to say a word or two, because he could not agree to it. Sitting there as a synod of the Church, he thought that their action was quite independent of any action that might be taken by the metropolitan of South Africa,

and he thought that in the discharge of those functions which seemed to him to be amongst the highest of the episcopal office, the circumstances of the present time made it more peculiarly incumbent on them not to neglect any opportunity of performing their duty to the best of their ability.

The Bishop of OXFORD suggested that the words "at this time" should be inserted in the second resolution, otherwise it would seem that Convocation was precluded from taking further action, which was not the meaning of the resolution. It was not, he thought, necessary to enter into any argument as to the qualified disapproval of the Bishops of Salisbury and St. David's, both of whom agreed, from different sides, in the general censure of Bishop Colenso's unhappy work.

The Archbishop of CANTERBURY then put the first resolution to the meeting, and it was carried, the Bishop of St. David's being the only prelate holding up his hand against it. [The Bishop of London was absent.]

His Grace then put the second resolution, and it was carried, the Bishop of Salisbury being the only dissident.

The third resolution was carried *nem. dis.*

The Bishop of OXFORD presented a petition numerously signed by clergy and laity of the diocese of Exeter, praying that a bishopric might be erected for the county of Cornwall.

THE ACT OF UNIFORMITY.

In the Lower House, on Wednesday, the Rev. Dr. M'CAUL, proctor for the clergy of the diocese of London, having obtained for the purpose the suspension of the standing orders, rose to move:—

That it is inexpedient, especially at the present moment, to alter the terms of subscription now recognised by the law for the protection of the doctrine and discipline of the Church, and that this resolution be respectfully communicated to the Upper House.

The rev. doctor thought that now, when the foundations of the faith were shaken, and when it was the direct object of various speeches and pamphlets to admit to Holy Orders those who did not hold the catholic faith, vigorous means should be taken to protect the Church against aggression. He was most anxious to relieve the scruples of all well-meaning persons, and if persons really did not hold the faith of the Church he was quite willing that they should leave it; but he had no compassion at all for those who held infidel opinions, and who in spite of them strove to maintain their position in the Church. Many besides Bishop Colenso denied the authority of the Bible, and yet continued their public ministrations. He contended that to adopt any means of opening the door to the admission of such persons to the ministry of the Church was to destroy the Church, the stability of which depended not upon endowments, social position, or the worldly rank of her bishops, but upon her vindication of the catholic faith, which, if she denied, she would most deservedly fall. (Hear, hear.)

Archdeacon DENISON, in seconding the motion, said that the desire of certain persons to draw as many persons as possible within the pale of the Church was in itself praiseworthy, but they might lawfully differ as to the means of doing so. He believed that there was no prospect of bringing the Church to the people by relaxing the obligations of those who ministered at her altars. It was, he contended, the duty of the clergy to act up to the obligations which they had imposed upon themselves, for nothing would prove more disastrous than to set up indifference to religious truth as the means of attracting the people towards the Church. (Hear, hear.)

After some conversation it was carried by a large majority that the further consideration of the question should be adjourned until the next session for the despatch of business.

TRAINING FOR HOLY ORDERS.

The Rev. ASHTON OXENDON, M.A., proctor for the diocese of Canterbury, moved—

That his Grace the President be requested to name a committee of the Upper House to consider, with one from the Lower House, the means of providing a special and distinct training of candidates for holy orders.

At the Universities there was little distinction between clergymen and laymen; and, as for the Theological Colleges, though he gave a high meed of praise to their promoters' intentions, he did not think they provided all that could be desired. What he specially desired was that each bishop should have a list of all the experienced and earnest incumbents in his diocese, and that he should require a candidate for holy orders for six months prior to his ordination to be under the roof of one of them, who should be, not a tutor only, but a kind elder brother, from whom parochial experience could be gained. A candidate under such guidance should prepare skeletons of sermons, visit the sick, attend the parish schools, and at the same time have one to whom he might open his heart on the subject of religious doubts.

Archdeacon SANDFORD warmly advocated the theological colleges, especially that of Cuddesden, under the Bishop of Oxford; that of King's College, London, under the Rev. Dr. Jelf; and that of Wells, under the venerated Canon Pinder.

Archdeacon HARRIS and other members having spoken, the Rev. H. MACKENZIE advocated the establishment of a diocese of humble men full of sympathy for working men. The motion was agreed to, and the meeting adjourned.

The Upper House did not meet on Thursday.

CHURCHWARDENS.

In the Lower House on Thursday a petition was presented by the Ven. Archdeacon BICKERSTETH from the past and present churchwardens of England and Wales in favour of joint action of the bishops

and laity for consultation on Church purposes. The petitioners earnestly responded to the desire contained in the Bishop of London's pastoral letter, and rejoiced to hear that the churchwardens of St. Martin's invited their brethren in office to form an association for the immediate extension of the means of grace. The petitioners hoped that by this agency the minority of 275 on the Church-rate debate might be further diminished, as many members voted for the abolition of Church-rates, not from disregard for religion, but from apathy.

ENGLISH CHURCH SERVICES IN WALES BILL.

The Principal of Jesus College, Oxford, presented a gravamen against the above bill, now before the House of Commons, and on the proposal that the gravamen be made an *articulus cleri*, a long debate ensued. Dr. WILLIAMS considered the bill wholly unnecessary, and a gross violation of the rights of parochial incumbents. It was right, certainly, that the bill should throw the responsibility of providing for English services on English immigrants, not on the Welsh incumbents. A particular theological school might object to a rector, and might introduce under this bill theological opponents into his parish, thus producing all sorts of unpleasantness. The bill, too, was unnecessary, because at present English services were already provided for in many parishes.

Archdeacon FOULKES supported the bill, on the ground that it only applied where a Welsh clergyman was obstinate and dogged in refusing to allow any English clergyman to supply an acknowledged want.

Archdeacon DENISON vehemently protested against the conduct of the bishops in bringing these bills into the House of Lords, taking advantage of their position as peers of Parliament without consulting the House of Convocation. (Cheers.) The bishops were not the representatives of the clergy, and—not to mince matters—it was time that they should learn that fact. (Cheers.) Why did they not consult the Welsh incumbents on this bill? The bill in its present state had scarcely any life in it. (A laugh.) He protested against any legislation in Parliament attempted by the bishops unless it had been previously considered by the Synod. (Cheers.)

Archdeacon MOORE thought that an appeal to the archbishop would meet the case. Why should an unreasonable incumbent be allowed to do mischief without check or control? (Hear, hear.)

Archdeacon MOORE and the Rev. J. W. JOYCE spoke for the bill, and Chancellor MASSINGHEED and the Rev. Sir H. THOMPSON against it. The latter deplored the position of the bishops as a despotism without power, and the phantom of an autocracy. An amendment was carried in favour of a resolution to the Upper House, begging their Lordships for further consideration for the bill and consultation with the Welsh clergy.

THE UNION OF THE CONVOCATIONS OF CANTERBURY AND YORK.

Lord ALWYN COMPTON moved the following resolution:—

That this House, having considered the report of the committee as to the best method of securing the united consultation and harmonious convocation of Canterbury and York, resolves that if his Grace the President and their Lordships of the Upper House should think fit to adopt the course recommended by the committee, this House will gladly welcome the presence of the Lower House of the Convocation of York.

His lordship went over a number of precedents—notably those of the years 1571 and 1661—to show that the two Convocations had met and voted together. (Cheers.)

The Rev. J. W. JOYCE seconded the resolution, and went over the historical field at still greater length in proof of the existence of a joint synod of both provinces. That synod, there present, he regarded as a representation in miniature of the Council of Jerusalem. (Cheers.)

The PROLOCUTOR here intimated that he had a right to speak on this matter. (Cheers.) The report stated as facts things which were not facts, and recommended a course which was illegal. They must be careful how they altered the constitution of Convocation. He could hardly believe that the two primates would dare—he would say "dare"—to unite the two provinces, without taking the highest legal advice in their power. He was unwilling to interfere, and he would not be drawn into a discussion on the matter; neither would he ever speak unadvisedly. But he had held, and still held, that the document sent down from the Upper House contained statements which were untrue, and recommendations which were illegal. (Loud cheers.)

The Rev. H. MACKENZIE, referring to a remark as to the possibility of the Convocation of York being "swamped" by that of Canterbury, pointed out that it was more than possible that the Convocation of Canterbury might be "swamped" by that of Ireland—(loud cries of "No, no")—and by the synods of the colonies. (Hear, hear.)

Dr. JEBB thought they had better not risk the stability of their future proceedings by acting precipitately. (Cheers.)

Archdeacon DENISON considered that a national Synod was almost impossible, because Parliament would not allow it. If the members of the Convocation of York might meet but might not vote, what on earth did they meet for? (Cheers.)

Archdeacon BICKERSTETH proposed to introduce "saving the rights and privileges," after the words, "this House will." He maintained the importance of a friendly union with the province of York, while at the same time he insisted on their upholding the rights of the province of Canterbury. (Hear, hear.) The motion as amended was carried.

On Friday the Upper House was occupied during their sitting with a discussion on the proposed

Bishopric of Cornwall, and of the "memorial from past and present churchwardens" in favour of the united action of the clergy and laity.

AT LOGGERHEADS.

In the Lower House the Venerable Archdeacon HALE brought forward a resolution of confidence in the archbishop, bishops, and archdeacons, in the matter of the proposed Ecclesiastical Dilapidations Bill. In the course of his speech he was interrupted by a message from the Upper House, asking for immediate information relative to the discussion on the Union of Canterbury or York Convocation. The Archdeacon declared the demand to be a breach of privilege, and eventually it was resolved to request some delay on the subject.

Archdeacon DENISON denounced the Dilapidations Bill—first, because it was a penal bill; secondly, because it was a cumbrous piece of legislation; thirdly, because it was not equitable, in that it dealt strictly with incumbents, but very gently with the bishops. (Cheers.)

Eventually an amendment was carried appointing a dilapidatory committee with definite instructions.

CLERICAL DISABILITIES BILL.

The WARDEN of ALL SOULS moved for and obtained a committee, "for the purpose of considering, with respect to the proposed relief of persons in holy orders of the united Church of England and Ireland declaring their dissent from the doctrine and discipline of the Church, first, whether under the present law and practical grievance existed requiring the alteration of the law; and secondly, whether the measures rejected by the House of Commons, or any other that may be introduced into Parliament for the same purpose, is suited to redress the grievance complained of, and to promote the general welfare of the Church of England and Ireland."

Subsequently the Convocation was prorogued till Wednesday, July 1.

CHURCH-RATES IN THE PARISHES.

LECHRYD.—EXTRAORDINARY VESTRY-MEETING.—It seems that the incumbent of Llechryd has lately demanded payment of a certain fee for the burial of the paupers, and other inhabitants of the parish, contrary to custom from time immemorial. Some few weeks since, at the burial of a pauper, the incumbent claimed this fee from the parish undertaker, who, however, refused him. Subsequently the clergyman addressed the Cardigan board of guardians on the subject, complaining of the injustice dealt towards him by their contractors, who had peremptorily refused him the burial fee he claimed. After a little consideration the board adjourned the subject to the next meeting, at which, upon the presentation of a numerously signed memorial from the inhabitants of Llechryd, it was resolved that the incumbent's claim could not be entertained. The matter, however, was not to end here, and a vestry was convened on Thursday, the 14th inst., "to consider the incumbent's conduct in attempting to extort fees for burying the bodies of the inhabitants, in violation of the common-law right of Englishmen." In the absence of the clergyman, Mr. T. Davies was duly voted to the chair. Mr. T. Harris then moved, "That the vestry regards with extreme disapproval and regret the recent imprudent attempts made by the incumbent of this chapel, under any pretence whatever, to extort fees in respect of the burial of the inhabitants, either at the original churchyard or at the enlarged ground gratuitously annexed thereto by the generous gentlemen now no more, without any reservation on the part of the grantor, enabling the levying of such fees in violation of the common-law right of the people; and the more especially by reason of such an avaricious idea being brought into action in the case of the poor; and the vestry furthermore ventures to suggest to the incumbent, who wishes to be considered as belonging to the Evangelical portion of the Church as by law established, the propriety of abandoning at once, and for ever, his claim to such fees ere more scandal and virtuous indignation attach to him and the office he designates as sacred." Mr. Harris said that Church-rates had long been dispensed with in this parish, but it now appeared that in lieu thereof an incumbent's rate was to be saddled upon the parishioners, respecting which it might very properly be said, "that the one was quite as bad as the other, and worse too." Such an invidious claim, he trusted, could not possibly be meant as the retaliation which the unqualified attachment of the parishioners to their State officer had so richly deserved; nor to the rev. gentleman's exposition of the maxim, "that one good turn deserves another." Mr. Finch, in a few words, having heartily seconded the resolution, it was carried unanimously. A vote of thanks to the board of guardians for refusing the incumbent's claim was also passed. The vote was acknowledged, and the meeting was brought to a close.

BLAENPORTH, CARDIGAN.—A very exciting Church-rate contest occurred in a vestry held at this place on Friday last, and notwithstanding the presence of all the landed proprietors of the parish, with persistency characteristic of the Welsh race, the rate was refused for the first time that opposition was shown to it. The Principality is becoming alive to their sense of duty, and if Parliament within will not settle the question of Church-rates, the people without will soon bring the struggle to a close.

LLANGYEDMORE, CARDIGAN.—Some four years ago a claim to Church-rates was refused in this parish, through the unwearied efforts of a few individuals; but this year the question was again revived, and the same opposition was once more shown

towards the rates, resulting in their being again refused.

ALTON, HANTS.—In this parish, on the 21st, a rate of threepence in the pound was proposed. To this the Rev. F. Holmes, Independent minister, proposed an amendment, which the chairman (the vicar), acting on the instructions of the Committee of Laymen, refused to put, and subsequently three others. After some further opposition the motion for the rate was carried. A poll was demanded, which was taken on Friday last, the result being—For the rate, 133; against it, 39. Great pressure was used on the part of Churchmen to bring up their friends, and none on the other side, the object being chiefly to assert a principle rather than to gain a triumph. Not half the Dissenters voted, while only a few Churchmen recorded their vote against the rate.

THE LORDS' DEBATE ON LORD EBURY'S BILL.

Why, my good lords, says Ebury,
Are clergy held so tight?
If inclination leads them wrong
This will not keep them right;
For, as we see, they don't agree,
But most unseemly fight.

To him replies Most Reverend Arch-
Bishop of Canterbury!
My lords, says he, I'm charm'd to see
You don't get in a fury;
The bill I will oppose, but still
Keep cool, I do adjure ye.

Then Bishop Tait gets up to state
He differs, but with grieving;
He must oppose the views of those
Who wished too much believing:
The loud who hadn't sense to doubt
Came, while the good were leaving.

With views like those St. David's rose,
But held the subject lightly;
Says he, My lords, those foolish words,
If they are look'd at rightly,
Are nought but air, and men may dare
To swear about them lightly.

Then Wilberforce rose up, of course,
With snavity beseeching;
And praised my lords with oily words
That from his lips came creaming;
And what he said we all have read,
But no man knows his meaning.

Llandaff espies a compromise
That must the question settle,
And would conclude the ancient feud
Between the pot and kettle;
And in the vales of lovely Wales
The rose should wed the nettle.

Cashel will wait till something nate
Is done about a body,
To cogitate 'bout Church and State,
Well primed with whisky toddy;
Churchmen, says he, will ne'er agree
Until we have a body.

Then wise Earl Grey rose up to say
That words must have a meaning;
'Twas false to teach that men might preach
Against their obvious leaning;
And fence about non-natural sense,
From truth their conscience screening.

So then division brought on decision,
And ninety noses declared it; . . .
And that decision will bring division
Ten thousand eyes will swear it;
And lords episcopal and lay
Will have to eat their words some day.

W. K.

SUBSCRIPTION IN THE CHURCH OF ENGLAND.

Though Lord Ebury's Act of Uniformity Amendment Bill was rejected in the House of Lords on Tuesday, the 19th inst., the debate gave rise to some important statements relative to subscription and the state of theological opinion in the Church, as the following extracts from speeches delivered will show:—

WHAT THE CLERGY HAVE TO SWEAR.

He thought he could not better describe the system which he desired to modify than to trace a candidate for orders at the University of Oxford through his career of oaths, affirmations, and subscriptions, from his taking his Master's degree to the end of his life. He thought that expression would provoke a smile, but their lordships would in a short time see that, though he survived the age of Methuselah and lived in the strongest odour of sanctity, the law would not allow him to stir a step, without again compelling him to give fresh bonds and securities that he would not wander from the orthodox fold. Upon taking his Master's degree he must subscribe the Thirty-nine Articles according to the enactments of the 13th of Elizabeth, together with the Three Articles of the 36th canon, the first of which is the oath of allegiance and supremacy; the second, a declaration that the Prayer-book does not contain anything contrary to the Word of God; the third, that every one of the Thirty-nine Articles is agreeable to the Word of God. Having complied with these forms, he became, if otherwise eligible, a Master of Arts, and proceeded to the bishop for ordination, as deacon, possibly, only a few days after, and he was compelled to make the whole of these declarations over again, with the addition of another—the oath of supremacy and allegiance, required by the 1st of Elizabeth. By this time they might have supposed that this candidate for the ministry might be entitled to be considered a safe man. Not so, however; for so jealously did the Church guard the portals of its

ministry from the possibility of all, even the slightest, entrance of error, that when, probably, the following year he asked for priests' orders the whole of these declarations and subscriptions had again to be gone through before he could obtain his wishes; and, not content with this, lest any slippery heterodox fish should escape through the meshes of this orthodox net, should he obtain a benefice again must the whole ceremony be performed, with two additional declarations enjoined by the Act of Charles II.—one that he will conform to the Liturgy of the Church of England, the other that he gives his unfeigned assent to all and everything contained in and prescribed by the Book of Common Prayer, and, whenever during the remainder of his life he moved from one living to another the same series of oaths, declarations, and subscriptions must be renewed, so that, however faithfully he might have delivered the Gospel message, nothing but the grim hand of death itself could free him from the requirements of the law. He remembered now, however, that so far from having overstated the case he had understated it, for he had omitted two oaths, one of canonical obedience to his bishop, the other against simony, which must be added to this intricate list, not to mention a string of queries, involving subjects of a like nature, put by the bishop to the candidate and responded to in terms prescribed by authority. Thus, then, they had six declarations of assent to the Prayer-book, seven oaths of allegiance and supremacy, and nine assents to the Articles, besides the other oaths. This was swearing with a vengeance, exacted of those who were the *élite* of morality and religion in the community. He did not know whether their lordships would agree with him in considering such a system as this almost degrading to the clergy and trifling with solemn things, but he was sure it was one which could not receive their approbation. The true cause of this and many such anomalies which he could name was to be sought and found in this, that, while everything else had been moving on in the spirit and direction of beneficial change, the Church had for more than two centuries remained absolutely and dangerously stationary. They were not left in doubt as to the object of all this complicated machinery; for the enactments by which it was erected speak plainly in regard to it. They tell us that it was "for the avoiding of difference of opinion in matters of religion, and maintaining the true faith in the unity of the spirit, and the bond of peace." Now, had it succeeded in so doing, it would be an overwhelming argument in favour of the maintenance of the existing status. But has it done so? Any one of their lordships was quite as capable as he was of deciding that point. He did not know, however, that he could give a better idea of what the public response would be than by quoting passages from the speeches of two statesmen, not latitudinarian Liberals, but high in the Conservative councils of this country, not hastily expressed, but forming part of well-considered orations. The one said, "The disunion which is found in the Church of England is the result of perplexity, distrust, and discontent"; the other made use of words to this effect:—"I believe that the balance of power now subsisting between the Establishment and the great Nonconformist bodies is likely to last some time, and if only the parties within the Church, who, if one is to judge from the manner in which they write and speak of each other, have not much mutual love to spare, can only be kept from open war, I do not see any external power which is likely to interfere with the Establishment in the enjoyment of its rights"; and certainly if their lordships looked around and saw what was passing in the courts of law, the pulpit, the press, the Universities, and convocations, they would see enough to convince them that these enactments, these rigid subscriptions, had not been quite so successful in "avoiding difference of opinion in religious matters, and maintaining the true faith in the unity of the spirit, in the bond of peace," as their framers seemed to have anticipated.—*Lord Ebury*.

EVASION OF SUBSCRIPTION IN THE CHURCH.

The terms of subscription required a clergyman to declare his assent and consent to everything contained in the Prayer-book; but there was good reason for believing, with many learned and distinguished divines, that, according to the Act of Uniformity, the subscription was merely a subscription to the use of the liturgy.

Archbishop of Canterbury.

For his own part, in explaining the declaration to any of his clergy, he would gladly adopt the interpretation given by the most rev. primate, and impress on them that all that was really required was that they should be able honestly and conscientiously to use the liturgy. At the same time it was an unfortunate fact that certain words had crept into the declaration which to men of scrupulous consciences had the appearance of meaning more than that. It was of the utmost importance that all declarations should be couched in the most explicit language, so that no one should have any difficulty in understanding their meaning. Therefore, if words had been introduced into this declaration which seemed to imply that the liturgy was unduly exalted, then it was desirable that those words should be removed. . . . Then, they ought to be cautious in their dealings with young men seeking to enter the Church. (Hear, hear.) He knew that there was an unwillingness on their part to bind themselves more than was necessary, and therefore it was desirable to tell them exactly what was required from them; and that the words employed should stand in need of no casuistry to explain their meaning. Of course, the great mass were not troubled with any such scruples; but earnest men were often the most troubled about these things, and if any persons of that description were prevented from approaching or remaining in the Church, or were made, after ordination, to look back as if they made some mistake in using the words which the noble lord proposed to abrogate, that of itself constituted a strong argument for their removal.—*Bishop of London*.

The question was not what would be the security of the Church of England if she had only that declaration which would remain if this were removed; but, if this were removed, what would be the legitimate meaning to be placed upon that remaining portion? (Hear, hear.) The question was not the same of their lordships being asked to superadd this declaration and of their being asked to take it away. (Hear, hear.) If the proposition now were to add this declaration, he should be found one of the opponents of such a proposition; but when he was asked to take one away and leave the other remaining, he was compelled to inquire what was the distinctive difference between the two propositions. It was only this, that the one imposed an intellectual, moral, and

believing assent to formularies which the other undertook only that a man should use. And if their lordships should be called upon to say that liberty of conscience required them to take away the declaration that a man means what he says; if they should be told—as they were told—that the thing was so microscopic and insignificant that it might as well be removed—then he said that its very insignificance rendered the act of its removal the more important. (Hear, hear.) Why should they remove it, unless under some distinct moral action?—and what could that moral action be except that a man should henceforth satisfy the Church that he conforms to her ritual, whilst in his heart he is at liberty to deny its truth?—*Bishop of Oxford*.

He could not but express the extreme pleasure with which he had listened to the speech of the right rev. prelate who spoke early in the debate (the Bishop of London), who had left nothing to be added on his side of the question; yet he would also say that even the able and eloquent speech of the right rev. prelate did less to convince him of the absolute necessity of going into committee on this bill than the speech of the most rev. prelate. It was most dangerous to teach young men to take a declaration of which the words conveyed their unfeigned assent and consent to everything that was contained in the Book of Common Prayer, including the damnable clauses—(Hear, hear)—and to tell them that the words did not mean what they appeared to convey, but meant something else. He thought the mere fact that prelates of the Church, when consulted by young men as to whether they should take the declaration, sought to remove their scruples by such assurances, was of itself a proof that some such measure as this was required. He could conceive nothing more corrupting or demoralising than to teach young men that they could safely make a declaration of so much importance and of so solemn a character by construing its terms in a non-natural sense.—*Earl Grey*.

THE REV. DR. RAFFLES.—It affords us much gratification to state that the health of this venerable and much-respected gentleman continues to improve, and that, so far as present appearances can warrant the belief, there does not seem any ground for immediate apprehension.—*Liverpool Albion*.

ACT OF UNIFORMITY AMENDMENT BILL.—Lord Ebury's bill, which was thrown out on the 19th by 90 to 50 votes, was supported by the Bishops of London, St. David's, Llandaff, and Derry, the Lord Chancellor, the Duke of Devonshire, Earl Grey, Russell, Shaftesbury, Clarendon, and Granville. The two archbishops and eleven bishops voted against it. The Duke of Cambridge and the Earl of Derby were also among the non-contents.

BISHOP OF GIBRALTAR.—The *Guardian* states that it is rumoured that Bishop Trower, is likely to be the new Bishop of Gibraltar. We can hardly believe that a Bishop of the Scotch Episcopal Church, not recognised by the Crown, will be selected for such an appointment. We have had many strange colonial bishops, including the two brothers-in-law, Bishop Colenso, who has so signally fallen before the Zulus, and Bishop Macdougall, who boasted that he shot down sixty pirates without fouling his breech-loading rifle. We cannot suppose that a new cause of contention is to be introduced into the Church by selecting a Bishop out of the Romanising Scotch Church Episcopate.—*Record*.

THE CHURCH OF ENGLAND AND THE MASS.—When you are gravely told that there are hundreds of thousands in the metropolis in absolute heathenism through want of churches and clergy, and when you set about using your own eyes and ears, and your own legs, to ascertain the facts of the case, you find that there is much religion—not too much—in the masses, but that very little of it is Church of Englandism. For our part, we wish there were much more of it; but it is vain to wish what seems so utterly hopeless. There is nothing that seems more morally impossible than the comprehension of the working classes of London in the Church of England, in its present state, with its present tests and administration.—*Times*.

RESOURCES OF THE GREAT MISSIONARY, &c., SOCIETIES.—We gather from the reports which have appeared in our columns the following particulars of the incomes of the leading societies, the anniversary meetings of which have just been held:—

Society for the Propagation of the Gospel	£93,326
Church Missionary Society	131,218
Bible Society	158,750
Wesleyan Missionary Society	141,638
London Missionary Society	81,924
Baptist Missionary Society	27,189
London City Mission	36,761
Ragged School Union	5,908
Irish Church Missions	22,724
Primitive Methodist Missionary Society	9,000
Methodist Free Church Missions	7,377
Colonial Missionary Society	5,281

Total £721,096

SOUND CHURCHMANSHIP.—On Tuesday week Canon Stowell lectured at the Guildhall, Cambridge, before the members of the Church of England Young Men's Society. "Sound Churchmanship" was the title of his lecture. The report in the local *Independent Press* presents one or two curious features. He alluded to the prevalence of religious controversies. "Our generation in this respect was without a precedent and without a parallel. In the midst of all this our beloved Church of England remained unmoved, and would remain so long as the country in which she was established existed. She was the bulwark of defence." He insisted upon the necessity of sound Churchmen reading, and inquired—"Had they ever read carefully through the thirty-nine articles of the Church of which they were members, and which were inscribed upon the silver trumpets of that Church, and echoed by the voice of our God." Towards the close of the harangue, he appears to have somewhat changed his tone. "He did not hesitate to say that the

Church of England was passing through a critical juncture. The Episcopal bench ought to move for power to be given them to enforce resignation."

THE BURIAL QUESTION AND THE ROMAN CATHOLICS OF HALIFAX.—A deputation of Dissenting ministers waited on the Cemetery Committee of the Halifax Town Council yesterday, in order to submit a statement of the grounds on which they objected to the recommendation proposed to be made by the committee to the council, to allow the Roman Catholics of Halifax a portion of the new corporation cemetery for their special use. The deputation objected to the recognition by the council of any religious distinction as being a detriment to the cemetery, and tending to foster religious animosities in the parish. The committee said the matter would shortly come before the full council, when the deputation would have an opportunity of again presenting their objections. The memorial was signed by the ministers of nearly all the Dissenting bodies in the town.—*Manchester Examiner*.

PROTEST OF FRENCH PROTESTANTS.—At the late general conference of Protestant pastors, held at Paris, under the presidency of M. G. de Pressensé, the following protest was put to the vote:—

The conference—considering that the faithful may be troubled by systems of the present day, attacking the very basis of Christianity and the Church; that these negations are produced in the name of science, and given as the definitive results of the elaboration of modern thought—protests in the name of Christian faith, of Christian conscience, of Christian experience, and of Christian science, against every doctrine which tends to overturn the existence of supernatural order, of the Divine authority of the Scriptures, of the divinity of Jesus Christ, and all that touches the very essence of Christianity; such as it has been professed in all times by all churches marked with the seal of religious power and fruitfulness. The conference invites the faithful to beware of those systems of science, a thousand times contradicted by the incessant transformations of the human mind; and exhorts the different churches to make efforts and sacrifices to favour the development and progress of Christian science.

This was voted by the president and ninety-four votes against twelve.

NO CHURCH, NO DINNER.—At the Baschurch petty sessions, held last week, William Yeomans and Wm. Shingler, servants of Mr. Richd. Edmunds, farmer, Middle, were charged with absconding themselves from service, on Monday, April 20. Mr. Corbet Davies appeared for the defence. Mr. Edmunds said: The two defendants were my servants, one was wagoner and the other groom. I engaged them at Christmas for one year. They remained with me up to the 20th of April, when Shingler came to me and said, "I want my money." The other was with him, and they refused to work. I refused to give them any money, and ordered them to go on with their work. They afterwards went away altogether. I can only account for their conduct by the fact that they had been left without their dinner on the Sunday. I make it a rule to keep the men without dinner on Sunday if they do not go to church. This was on the Monday. Cross-examined: I kept the dinner from them on the Sunday. They did "fettle" the horses on Sunday night, and perhaps on Monday morning. Shingler did say that he wanted his money because he had had no dinner on Sunday. I may have caught Shingler by the arm and said I would "kick him to h—l" and order him off the premises. I did tell them to go out of the stable. I did say to Yeomans' mother that I would not have him back at any price. Elizabeth Yeomans said: I went to Mr. Edmunds to ask him to take the boys back. I said perhaps now he had frightened the lads they would be better and go to church. He said, "No, I'll be d—d if I'll have ever a d—d of them." The case was dismissed.—*Onwestry Advertiser*.

DURHAM UNIVERSITY.—We learn from last week's *Guardian* that the recommendations of the Commissioners appointed by Act of Parliament in 1861 to frame ordinances for the future government of this University have been disallowed by the Crown.

There have been several petitions lodged against the ordinances, and this result has been arrived at by the Crown on the advice of the Committee of Privy Council appointed to hear the petitioners. The matter, in consequence, is referred back to the Commissioners, whose powers have yet more than two months to run. It seems, however, that these gentlemen decline to offer any other or further recommendations than those which they have already submitted. Thus the Royal Commission must in due course expire without result; and if any considerable reforms are to be made at Durham, a new Act must be passed, and a new Commission report on the subject.

The recommendations thus rejected were drawn up by Liberal Churchmen, of whom Bishop Baring was one, in order to make the endowments of Durham University, amounting to about 10,000*l.* a-year, as useful as possible to the largest number of persons. The objection of the *Guardian* and its correspondents to them is that they unchurch the University, which ought to be a school of Theology. It is incontrovertible that the administration of the University on exclusive principles has been so decided a failure that scarce enough students are left to hold the various scholarships and exhibitions. The Commissioners saw that to remedy this state of things great reforms were necessary. Accordingly, while recognising a school of Theology which was to confer degrees, they conceived that there should also be schools of Arts and Physical Science, conferring degrees of B.A. and M.A., and of B.S. and M.S., for which no religious qualification whatever was to be required. The University was to be placed under the government of its own Senate and Convocation, instead of under that of the Dean and Chapter. The Senate was to "provide for the attendance of the students at divine service, and make such regulations for this

purpose as they think fit, provided that no Dissenter shall be required to attend the Church service." These are the recommendations over the rejection of which the exclusive party, who want to turn this foundation into a clerical seminary, are rejoicing with "the deepest thankfulness." We may expect that when Parliament meets the advisers of the Crown will be invited to explain the course they have taken.—*Daily News*. [The decision of the Privy Council was, it seems, given in its judicial capacity only.]

THE BISHOP OF ROCHESTER AGAIN.—Of all curious Episcopal fancies those of Dr. Wigram, the Bishop of Rochester, seem to be amongst the most remarkable. Some time ago the right rev. prelate chose to fall foul of the beards of his clergy, and made it a point that curates, at the least, should present themselves "before the congregation" clean shaven. The same prelate has now conceived a holy horror of clergymen who give way to a fondness for agricultural pursuits, and has actually prohibited one such person from doing duty in the diocese of Rochester. The case, as stated by the *Spectator*, on the faith of a correspondence between the Bishop and the clergyman referred to, is in every way a remarkable one. There lives, at Ingatestone, the Rev. George J. Davies, a clergyman who, after eleven years of parochial labour, resigned his benefice on account of delicate health, his object in the resignation being "to endeavour by fresh air and out-door exercise to restore a constitution which had been enfeebled by too close an application" to clerical duties. Mr. Davies has taken to farming, and also assists a friend, Mr. Disney (with whom he resides), in the management of his farm. Having, however, leisure time upon his hands, and being still not only willing, but anxious, to do such clerical work as his health permitted, Mr. Davies was in the habit of preaching and taking occasional "duty" for the neighbouring clergy. The value of this help may be inferred from a letter addressed to the Bishop by a neighbouring clergyman, who says that "in 1861 Mr. Davies acted as my temporary curate during my severe illness," adding, "I will undertake that every man in the parish shall testify to the efficiency with which he performed the duties." But the Bishop of Rochester suddenly serves the astonished clergyman with a notice not to "preach or teach" again within the diocese of Rochester. The reason assigned for this extraordinary proceeding will be found in the following passage from the Bishop's letter:—"It appears to be generally known and much remarked upon, that you are engaged in the management of land, holding a farm also yourself, and of necessity associating with farmers and markets far more than is usual in the case of clergymen, or than is proper for them, according to the best judgment I can form." As the *Spectator* points out, the wonderful part of the business is that the Bishop himself farms three hundred acres of land at his Palace of Danbury.

Religious Intelligence.

SYSTEMATIC BENEFICENCE SOCIETY.—On Sunday morning last sermons on the principles of the society were preached to large and influential congregations in St. Pancras Church, by the Right Rev. Lord Bishop of Melbourne; in Weigh-house Chapel, by the Rev. Thomas Binney; in Harecourt Chapel, Canonbury, by the Rev. Alex. Raleigh; and in Liverpool Chapel, Islington, by the Rev. W. Morley Punshon, M.A. On Monday afternoon, at two o'clock, a public meeting was held in the "Athenæum," Baywater. The hall was filled by a highly respectable assembly, including the Rev. Dr. Fry, the Rev. W. Bucke, the Rev. A. McMillan, Rev. W. Maitland, and the Rev. Mr. Scott. The chair was occupied by the Rev. Samuel Minton, M.A. The Rev. Dr. Cather explained the objects and principles of the society, and showed the rapid and extensive progress being made in regard to them. The Bishop of Melbourne referred to his having at the earnest request of the Bishop of Cork recently addressed some five hundred clergy at the April meetings at Dublin, on the principles of systematic and proportionate giving to God and the poor. He also spoke of the pleasure he had in co-operating with this society, and his joy at another great question being brought before the public on which Christians, as such, could co-operate—as in the case of the Bible Society, Sabbath Observance Society, &c. He further ably expounded and argued the Divine claim of a minimum tenth on the incomes of Christians in general, and showed how great the resources which such a standard would furnish for all Christian and charitable purposes. He distinguished clearly between the legal claim of a tithe in our own day and the conscientious dedication by the living worshippers of Bible times of several tenths and freewill offerings to God. The Rev. W. Roberts, B.A., in an able and interesting speech, proposed, "That this meeting, having heard expounded the principles of proportionate and systematic giving to God, earnestly agrees to give them the prayerful and practical consideration which their importance demands." Rev. John Offord seconded the resolution; and after a vote of thanks to the Bishop and the chairman, the meeting was concluded with the Benediction.

NEW COLLEGE, ST. JOHN'S WOOD.—On Thursday, the 14th inst., the students of this college held their annual reunion. Tea was ready at five o'clock, and, some time being devoted to friendly salutation and converse as the well-known faces of the old students appeared in hall or corridor, a meeting was presently held in the Common-room. The Rev. W. M. Statham took the chair, and after his intro-

ductory address there followed speeches from several old and present students. Throughout was manifested the most unmistakable *esprit de corps*, together with a universal concurrence of opinion that it lay in no small degree with the students themselves, by manner of life and preaching, both to show forth the excellence of their college, and to disapprove certain aspersions lately directed towards it. At nine o'clock there was an adjournment to the library for supper, and in due time, the meeting dispersed with the renewed conviction that, whatever the condition of things in the world outside, among New College students every man's hand is for his brother.

HACKNEY THEOLOGICAL SEMINARY.—A meeting of the committee and of the former and present students of the institution was held at the Seminary, Well-street, Hackney, on Tuesday evening, May 12th. Tea was provided at six o'clock, after which a conference was held in the Theological Lecture-room. The Rev. S. McAll presided. About fifty were present, of whom twenty-four had been formerly students. Prayer was offered by the Rev. H. Pawling, and addresses were delivered by the Rev. S. McAll, and the Rev. S. Ransom, the tutors; J. G. Stapelton, Esq., the treasurer, Rev. J. E. Richards, secretary, and the Rev. Messrs. Pawling, Hellings, E. Muscutt, Mays, Good, Kluht, Mackennal, B. A. Clarke, and Tritton. Letters were read from several of the former students, expressing regret at their unavoidable absence, and their hope that the meeting would be repeated another year; a desire cordially reciprocated by all who were present, as affording an opportunity for the renewal of college friendships, and of expressing unabated attachment to the institution, and gratitude for its increasing prosperity.

COLNEY HATCH BAPTIST CHAPEL.—On Wednesday evening, the 20th inst., a tea and public meeting was held at the Railway Hotel, Colney Hatch, to adopt measures for the erection of a chapel in this increasingly populous locality. The Hon. and Rev. B. W. Noel presided. A large and respectable company assembled, and after prayer, and some introductory remarks by the chairman on the principles of Nonconformity, Mr. Terry gave some details relative to the commencement of a religious service about six years ago in the Clock and Watch-Makers' Asylum, and the subsequent steps that had been taken. It was stated that in January last year, the committee of this asylum had granted the use of their room on payment of an annual sum of 12*l.*, for the purposes of Divine worship, and that the attendance at these services had so increased, that it had become absolutely necessary to seek for a larger building. This had led to the organisation of a committee who had already secured a most favourable site, and paid for a freehold piece of land, where as soon as means were supplied, they hoped to erect a chapel to supply the wants of the Dissenters of this neighbourhood. That a chapel is needed may be inferred from the fact that there is no Nonconformist place of worship within a distance of two miles, and no Baptist church within four miles, and as many residents here belong to this denomination, it had been resolved to provide a place for the use of a church holding evangelical views of doctrine, and which, while practising the baptism of believers only, would admit into full communion and membership all professing disciples of the Redeemer. Rev. J. Tapper, of Wood-green, and J. Puget, Esq., of Totteridge, followed with some suitable remarks, the latter stating that he cordially approved of the movement, giving his decided opinion in favour of a brick or stone building, in preference to an iron chapel, which had been thought of at first. Mr. Noel being obliged to leave, Mr. Puget was called to the chair, and expressed his firm conviction that this suburban village required a chapel much, and hoped that the one contemplated would soon be erected. Messrs. E. W. Thomas, F. James, J. Fitt, and S. Brame afterwards addressed the meeting; and Mr. Hawes, the secretary, then announced that some donations had been received within the last few days, and that it was desirable to make up at least 100*l.* before the meeting closed, either in promises or donations. Several sums were given, including a second donation from Mr. Puget of 10*l.*, and with promises from others, the amount asked for was made up. It was announced that 650*l.* would be required for the chapel, to seat about 300 persons. So far as the chapel business was concerned, this concluded the proceedings; but an interesting event followed, in the presentation by Mr. Terry, on behalf of the committee and friends, of two volumes of Keach's works to Mr. Henry Barton, who was about leaving England for New Zealand in the following week. Mr. Barton having preached at Colney Hatch with much acceptance, this small tribute was given by the friends, to mark their estimation of his gratuitous and valuable services, and as an expression also of their sincere desire for the welfare of himself and family. Mr. Barton having feelingly acknowledged the gift, a vote of thanks to the chairman closed the meeting.

CHARD.—After many years of useful ministerial labour at Mere, the Rev. R. P. Erlebach has accepted a perfectly unanimous invitation from the Congregational church in the above ancient borough to become their pastor. The rev. gentleman has signified his intention to commence his duties soon after Midsummer.

BAPTIST COLLEGE, PONTYPOOL.—The annual meetings of this institution were held on Tuesday and Wednesday, the 19th and 20th instant. The examination of the students took place at the College on Tuesday morning. The Rev. J. Rees Morgan, of Llanelly, was the examiner in theology,

the Rev. C. Short, A.M., of Swansea, in classic, and the Rev. Daniel Morgan (Blaenavon), in Hebrew. After dinner Mr. W. C. Taylor read an essay in English. The Welsh service in Crane-street Chapel in the evening was commenced by the Rev. E. Evans, of Dowlais, when Mr. Stephen Howells read an essay in Welsh, and the Rev. E. Williams, of Aberystwith, preached from Matt. xxiv. 45-47. The English public service, at eleven o'clock on Wednesday, was introduced by the Rev. John Lewis (Tredegar), when the Rev. E. Probert, of Bristol, preached from 1 Tim. iv. 16. The Rev. J. Lance, of Newport, closed the service. The public meeting for business commenced immediately after the public service; Henry Phillips, Esq., in the chair. After reading the minutes and the report of the past year, the financial state and prospects of the society were freely discussed, which resulted in a resolution to admit seven applicants at the close of the present vacation. The meetings were all well attended. The reports of the examiners were very satisfactory, and a deep interest was expressed in the welfare and prosperity of the society. The next session will commence with thirty-three students.

EAST COWES, ISLE OF WIGHT.—On Tuesday, the 19th inst., the Rev. John Yonge, late of Cheshunt College, and formerly a member of Claremont Chapel, Pentonville, was ordained as pastor of the Congregational church at this place. The Rev. Thomas Mann, of West Cowes, opened the service in a brief and appropriate manner, after which the Rev. Joseph Fletcher, of Christchurch, gave an address in explanation of the principles upon which the church constitution and order of Congregational Independents are founded. In the absence of the Rev. Thomas Adkins, of Southampton, Mr. Fletcher asked Mr. Yonge the usual questions, which were responded to in a clear and satisfactory manner. The ordination prayer was offered by the Rev. A. M. Henderson, of Claremont Chapel, London, and the Rev. Samuel Martin, of Westminster, delivered the charge. After the morning service a cold collation was provided in the Club-room at East Cowes, which was most tastefully decorated by the ladies of the congregation. In the evening the Rev. A. M. Henderson preached to the congregation from Acts ix. 31, and thus closed the interesting services of the day. It was exceedingly gratifying to find so many friends and ministerial brethren from the county and all parts of the island present on the occasion.

Anniversary Meetings.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

The annual meeting was held on Friday at the London Tavern. There was a very numerous attendance, and on the platform were Mr. C. Buxton, M.P., Sir T. F. Buxton, the Rev. Baptist Noel, Rev. W. Arthur, and several of the most prominent anti-slavery advocates. Lord Brougham had been advertised as the chairman, but about half-an-hour after the time at which the proceedings were to have been commenced, Mr. Chamerovzow, the secretary, stated that his lordship could not attend; and Mr. G. W. Alexander, the treasurer of the society, was voted to the chair.

Mr. ALEXANDER, in opening the proceedings, remarked upon the importance of the existence of such a society to hold forth to the world that slavery was a cruel and wicked system, and that every Christian nation and every individual Christian and philanthropist was bound to exert himself to the utmost of his ability to put down this system of barbarian cruelty. He then adverted to the civil war in America, which he asserted had arisen entirely from the determination of the South to found a powerful confederacy based upon slavery. He drew attention to the immorality of maintaining an institution which denied the sacredness of the marriage-tie to 4,000,000 people, and separated wife from husband, and children from parents, at the will of a master.

Mr. C. BUXTON stated that Lord Brougham had written to say that he fully approved of the resolutions, but that he had been announced as chairman under some mistake, and declined to attend the meeting lest he should be thought to compromise that neutrality which he thought it was the duty of every Englishman to maintain in the struggle now going on in America. (A voice: "Poor Lord Brougham!")

The SECRETARY then read the report of the society's proceedings last year, in which the committee lamented that, notwithstanding the efforts of the society, 120,000 Africans were stolen from the African coast every year to be sold into slavery, and complained of the evasion by Spain of her treaty obligations for the suppression of the slave-trade. The report gave credit to Mr. Lincoln for entering into and faithfully carrying out the treaty of 1861, assuring the right of search in the case of suspected slavers, which had almost put an end to the American slave-trade. The French treaty on the same subject was also referred to, and the attempts made to unite Holland in the international movement against the slave-traffic. The American civil war was also spoken of, and regret expressed at the exertions making in this country to mislead the people as to the object of the war, and to excite prejudice in the public mind against the Federal Government, to whom the document gave credit for a sincere and *bona fide* desire to abolish slavery in all the States. In reference to the address of the society to the President of the United States on this subject, the secre-

tary read the following letter from Mr. Adams, the American Minister in London:—

Legation of the United States,
London, May 21, 1863.

Sir,—I am directed by the President of the United States to acknowledge on his behalf the reception of the proceedings of a special meeting of the British and Foreign Anti-Slavery Society of the 19th January last, which were duly transmitted to him through the medium of this Legation. It gives him pleasure to observe that these proceedings are distinguished by an earnest desire that peace may now and for ever be preserved between the United States and Great Britain; that the union of his own country, which is the bulwark of its safety, may be maintained; and especially that it may not be overthrown so as to give room to a new nation, to be founded on the corner-stone of human slavery. I am further directed to say that the justice of these sentiments, as well as the confidence in the President which is expressed in the proceedings, would entitle the subjects of Great Britain who constitute this meeting to a special, grateful, and fervent notice on his part. His sentiments on the subject involved have, however, been so fully expressed in replies which have been made to the working men of Manchester, to the citizens of London assembled at Exeter-hall, on the evening of the 29th of January last, and to the citizens of Bradford, that instead of repetition, he prays that you will consider the spirit expressed in them as equally entertained in the present case.—I have the honour to be, your obedient servant,

CHARLES FRANCIS ADAMS.

A person in the hall rose to move a resolution declaring that Lord Brougham's excuse was most unsatisfactory. ("Oh, oh," and cheers.)

Mr. BUXTON stated that Lord Brougham was under the impression that he had never given any promise to attend.

It was then announced that the total receipts of the society for the past year had been 1,450l. 16s. 10d., which, with the exception of a balance with which they began the year of 29l. 0s. 10d., had been all expended. Since then they had received 254l. 11s. 4d., and they had expended 267l. 10s. 2d., with further liabilities amounting to 108l.

Sir T. F. BUXTON moved:—

That the report, of which an abstract has been submitted to this meeting, be adopted, and be printed and circulated under the direction of the committee, and that the gentlemen whose names have been read be the committee and the officers during the ensuing year, with power to add to their number.

The arrangement by which Holland had agreed to put an end to slavery in her West Indian possessions was a mark of the progress of the cause and of the success of the society. Spain and Portugal were now the only European Powers maintaining slavery across the Atlantic. He suggested that on all occasions the attention of those Powers should be called to the serious responsibility they were incurring in setting themselves up against the opinions of the whole Christian and civilised world, and urged especially that no opportunity should be lost of urging upon the Queen of Spain to give effect to her treaty obligations for the suppression of the slave-trade. In regard to the struggle now going on in America, he trusted it would result in the entire abolition of slavery on the North American continent.

Dr. MASSIE seconded the motion, which was carried.

The Hon. and Rev. B. W. NOEL moved the second resolution, supporting it in an argumentative speech. The resolution was:—

That this meeting deems it of the utmost importance at this crisis to re-affirm the fundamental principle of the anti-slavery movement, that "slave-holding is a sin and a crime before God," and that its speedy extinction is devoutly to be desired on the highest grounds of religion and humanity.

It had been said by Mr. Slidell that the first thing the Confederates would have to do when they achieved their independence was to repair their losses, which meant that they would resort to the African slave-trade to replace the 400,000 negro slaves who, during the progress of the war, had become free. He contended that the sympathies of Englishmen ought to be with the North, and expressed a hope that those shipbuilders and traders of this country, who, for the sake of gain, were aiding the Confederates, would see that they were acting dishonourably, and in opposition to the national sentiment.

The Rev. W. ARTHUR seconded the motion. He (Mr. Arthur) had no aristocratic blood in his veins, but of all the injuries, social or political, capable of being done to the aristocracy there was nothing like the injury that would associate them with the slave-owner. (Cheers.) War was a bad thing—all systems of living by violence were bad, but the most highly-organised, the most elaborate, the most consolidated system of living by violence that the world ever saw was the system of American slavery. Robert Hall said that war was a "temporary repeal of all the virtues," but slavery was a permanent endowment of all the vices. Some Englishmen had shown great solicitude as to how slavery should terminate; but his great anxiety was not how it was to be terminated, but lest it was to be continued. (Cheers.) He called upon every Englishman to show that, whatever might be their views with regard to political events, there was no doubt as to the great question of slavery. (Cheers.)

Mr. C. BUXTON, M.P., moved:—

That, in the opinion of this meeting, the abolition of slavery, decreed to take place from and after the 1st of July next, in the Dutch West India Colonies, and in 1876 in all the transmarine possessions of Portugal; the emancipation of the serfs in Russia; the total cessation of the African slave-trade to Brazil and from the Portuguese provinces in West Africa; the new slave-trade treaty with the United States Government, granting a right of search; the abolition of slavery in the District of Columbia; its prohibition for ever in the territories; the recognition of the negro republics of Hayti and Liberia, and other measures which the United States Government has initiated, in furtherance of emancipation, claim signal and grateful recognition from the friends of human freedom in all

lands, and are acts calculated to encourage them to unabated and united efforts to obtain the total and speedy extinction of the slave-trade and of slavery wherever they exist.

He did not recede from the opinions he had all along held on the subject of the American war, and much as he regretted the events now taking place in that country, he still lamented the conduct of the North in its endeavour to subjugate the South by force of arms. (Great interruption, and cries of "Who began the hostilities?") At the same time he believed he saw in those events proofs of progress in the abolition cause. He admitted that he had been in error in supposing that President Lincoln's proclamation would be injurious rather than beneficial to the cause of negro emancipation—(Hear, hear)—and he rejoiced to find that his fears of negro revolt, with all its attendant miseries and ruin—both to themselves as well as to the slaveholders and their families—had not been realised by the results. Thank God! the negro population had, under circumstances of great temptation, exhibited a spirit of forbearance which had saved them and others from calamities it was fearful to contemplate. But although the negroes had not risen against their masters, they had utterly belied the assertion made so confidently by the slave-owners and their friends that they were indifferent to freedom. On the contrary, they had evinced their abhorrence of the state of bondage in which they stood in the most marked and unmistakeable manner. (Hear, hear.) He had heard of innumerable instances of the risks they had incurred to place themselves under the protection of the Federal flag and obtain freedom. (Hear, hear.) It was gratifying to find also that the endeavour of President Lincoln to induce Congress to supply funds for the redemption of the slaves in the loyal States was bearing some fruit. Missouri was rising day by day towards the light of perfect freedom. In many cases the masters had emancipated their slaves, and in others the slaves had escaped; and if slavery melted away in one portion of the slaveholding States, the tendency of the movement must be to spread further and further, so that they might soon hope to see it reach Carolina itself. The great problem, whether the free negro would work as well or better than the slave, was being satisfactorily solved. He knew that many people disputed the success of our own experiment in the West India colonies—but in so disputing they showed their ignorance. Owing to the exceptional circumstances of the West India colonies at the time of emancipation, by which the planters were deprived of that capital which ought to have been paid as wages, no doubt a difficulty had arisen. The negroes finding that they could not get a fair day's wages for a fair day's work, became indifferent to labour; but that they were naturally energetic and industrious was proved by the fact that the negroes of the West India colonies raised and sent to this country 6,000,000l. of sugar and other produce every year. But although people in America might doubt the success of our experiment, they could not shut their eyes to what was going on in their own country. There they saw large bodies of freed negroes serving as soldiers, submitting to the discipline and hardships of a soldier's life, and displaying a degree of bravery in the field not surpassed by any of their white comrades. They saw freed negroes employed in the camp, in the construction of fortifications and other military labours; and everywhere they were industrious, patient, and thoroughly satisfied, if they were only paid for the work they did. There was an experiment also going on of employing the negroes in the cultivation of cotton and sugar on the estates on which they had been brought up, and so far with every prospect of a satisfactory result. Slavery was the ruin of every country in which it existed, and although the civil war now raging in America was deeply to be regretted, if, as he believed, it should have the effect of finally abolishing slavery upon that continent, it would be very far from an unmixed evil. He congratulated the society that Holland, after so long a period of hesitation and doubt, was emancipating the slaves in her colonies, and that now there was no nation in Europe except Spain that held people in bondage. It was also satisfactory that a great blow had been dealt to the Cuban slave-trade by the concession by the United States Government of the right to search suspected vessels under the American flag. He rejoiced at the great progress the cause had made of late, and hoped in a few years to see the entire abolition of that greatest of all crimes, the slave-trade. (Hear.)

Mr. SINCLAIR seconded the resolution, which was passed, and a vote of thanks to the chairman concluded the proceedings.

THE ABORIGINES PROTECTION SOCIETY.

The twenty-sixth annual meeting of the Aborigines Protection Society was held on Wednesday evening in Devonshire-square Chapel, Bishopsgate. Mr. Henry Pease, M.P., occupied the chair. The following were among the gentlemen present:—Messrs. Thomas Clegg, R. N. Fowler, Henry Christy, Joseph Fry (Bristol), Gerard Ralston, H. Sterry, T. C. Taylor (late Consul at Abbeokuta), A. K. Ibbister, G. L. Neighbour, F. E. Fox, E. Fry, J. M. McCarthy, John Mayfield, Algernon Peckover (Wimbeach), Josiah Merrick (Manchester), Joseph Rowntree (Leeds), the Rev. J. Sale (Calcutta), the Rev. T. Jones, and the Rev. W. H. Bonner.

The CHAIRMAN, in opening the meeting, said the committee felt it was their duty to present to their friends a report of the proceedings of the society during the year. The society could refer with great satisfaction to the numerous occasions in which, through its operations, the native tribes all over the world had been rescued or saved from oppression. It would be easily seen that these cases must of

necessity be of an isolated character, and therefore it required true fellow-feeling for the society to carry on its operations. It was not simply that the native tribes were benefited by the communications that passed between them and the society from time to time—the committee were always alive to the expediency of giving a large amount of information to the Government, which, although it might not be admitted to be of much service, yet found its way into the councils of the nation. The committee did not require the glory if they could get the substance. (Applause.) He had, since he possessed a seat in the House of Commons, been able to trace the influence of the society, even although the Government would not admit it. (Hear.) Under all the aspects of the case it was interesting that once a year the society should let its friends know what it was doing, and therefore he would call on Mr. Chesson to read the report.

Mr. F. W. CHESSON presented an epitome of the report, reviewing the aboriginal history of the past year. The year would be memorable in their records as a year in which a powerful Sovereign had, in the most public manner, enunciated principles identical with those upon which the society was based; and had, moreover, lost no time in giving effect to them among his own semi-civilised subjects. The event alluded to was the Emperor Napoleon's letter to the Governor-General of Algeria, in which his Majesty, despite the opposition of the colonists, expressed his determination to secure to the Arabs their rights of property in the soil. In this letter, the Emperor declared that Algeria was not a colony, but an Arab kingdom; and that he was as much Emperor of the Arabs as Emperor of the French. The promised measure had been introduced into and passed the Senate; and there could be no doubt that this great act would soon have the force of national law, and that Algeria was about to enter on a new era of peace and progressive civilisation. Events in New Zealand were then reviewed at great length, with especial reference to Sir George Grey's policy in conferring upon the natives the rights of self-government. Upon this subject the report said:—

Sir George proposes not to adopt some new-fangled scheme which would be purely experimental, and might, like many other well-intentioned theories, prove a costly and perhaps disastrous failure, but to make use of the native machinery which already existed, and which is happily sufficiently flexible for his purpose. His plan is to convert the native councils, or runakas, into institutions of a municipal character, and to empower them to appoint assessors, or native magistrates, with a view to enforce law and order, and to carry out the various regulations which the council themselves might institute and the Governor sanction. The districts, twenty in number, are each to be under the supervision of a Commissioner, with a staff, including a clerk, interpreter, and medical man. Thus, practically, the natives are to possess all the rights which their growth in civilisation and the exigencies of their transition state render it desirable they should possess; while the sovereignty of the Queen, and the lawful authority of her representative, are yet to be vigorously maintained. Provision is made for the sale by the natives of any surplus lands they may desire to sell, not, as heretofore, exclusively to the Government (an arrangement which has been the source of many evils), but by the native owners direct to the European purchasers. The Governor expresses his absolute confidence in the success of his measures; and the result thus far has amply justified his anticipations. Various indications of the progress of the Maories in civilisation were then noticed, and the opinion was expressed that the Home Government should have maintained their control of the native department until the natives were thoroughly fitted to enter the New Zealand governmental system as the equals of their white fellow-subjects. After alluding to Australia and South Africa, the report described the society's efforts to promote better government and a more peaceful policy on the West Coast of Africa; and then referred in terms of high eulogy to the mission of Mr. William Craft to the King of Dahomey. Mr. Craft's object was, in the first instance, to appeal to the self-interest of the King and his people; to point out to them how, by a wise use of the natural resources of their own country, which, in the one article of cotton alone, contained the germs of a great commerce, they might obtain wealth, and those comforts which wealth could always command. Mr. Craft, at the same time, was not indifferent to those higher motives which, under the Divine blessing, might often be successfully appealed to even in savage breasts; and the committee felt sure that, in his intercourse with the King and his chiefs, he would, on all suitable occasions, endeavour to move them by every religious consideration which a knowledge of Christianity could suggest. He left in October last for the West Coast of Africa; and by the last mail they learnt that he had actually sailed for the slave port of Whydah; whither the King, who had expressed to an excellent Wesleyan minister, Mr. Bernasco, a strong desire to see him, had despatched a body of his retainers to conduct him to the capital. Exposed as he was to so many perils, he literally carried his life in his hands; but they believed that the blessing of the Almighty would attend him, and that, in view of the spirit by which he was animated, and the object which he sought to accomplish, some measure of good would result from his mission. The Aborigines Protection Society were not responsible for the expenses which he will necessarily incur; but Dr. Hodgkin, with that zeal and devotion which he was ever the first to exhibit in a good cause, formed a committee for the express purpose of raising the necessary funds, and thus far the burden had been mainly borne by individual members of this society. They could only express the earnest hope that this really pious and benevolent work would continue to be sustained by means adequate for its efficient performance. With regard to Canada, the committee had determined to urge the desirability of terminating the period of Indian tutelage, and placing the red man on a civil and political equality with the white race. In conclusion, it was stated that the society belonged to no political party; that its only motto was "*Ab uno sanguine*," and its only object to enforce the Divine truth, that men of all colours and races were entitled to an equality of rights.

The Rev. JOHN SALE, of Calcutta (one of the commissioners appointed by the Bengal Government to inquire into the cause of the disturbances in the indigo districts of Lower Bengal), said that the effort to bring the state of things that existed between the tenantry of Bengal and the planters fairly before the minds of the English people was, of course, an arduous one. It brought those who took an interest in the question into painful contact with some of their countrymen who were engaged in commercial operations in that country. With their well-known business habits and punctuality, much of the evil that existed in the relations between the Europeans and the natives was in connexion with the indigo plantations. Describing the position of the zemindar, he said that the ryot was compelled not only to pay for the land he occupied, but for whatever else the zemindar chose. For instance, if the zemindar built an extra room to his house and chose to lay a tax upon his tenants, they must pay it. If he needed provisions for a great feast, he sent and killed all the goats and fowls that he liked in the village without giving anything for them, or if the people gave them willingly, only making some slight and ridiculous acknowledgment in return. He (the speaker) once asked an English gentleman whether it would not be correct for him to describe his relationship to his tenants as a feudal relationship, he being their feudal lord and they his serfs. The gentleman replied that it would be perfectly correct. A voluntary contract was, of course, a proper thing; but when it comes to be known that the relationship between these people is that of a feudal lord and his serfs, and that the landlord may make his tenants agree to any contracts he likes to impose upon them, it is a monstrous thing to ask the English Parliament or any Government to make a law constituting the breaking of a contract made under such circumstances a crime. (Cheers.) The speaker then went on to describe the manner in which Europeans had, by purchase, come into possession of the zemindary rights, and how a young man settling in India in this position was likely to exercise the old powers of the zemindars in much of their spirit. He further described the practice of levying black-mail on boats containing native produce. When he was once travelling down a river in the interior he came upon thirty or more boats laden with rice. Immediately on seeing his boat, and learning that there was a European in it, they begged to be allowed to go down the river as far as he was going towards Calcutta under the shadow, as they called it, of his protection. The pertinacity with which they clung to him was sometimes greatly annoying, and tended to impede his progress, but there was no shaking them off. He presented a gloomy picture of the corruption of the police and the maladministration of justice in Bengal, and in conclusion he asked that the priceless link in the golden chain which connects the throne of the Sovereign with that of the poorest of her subjects shall be given to India, and that the poor Bengalee might feel that the influence of English law would extend to and protect even him. (Loud cheers.)

Mr. GERARD RALSTON, Consul-General of Liberia, in seconding the resolution, spoke in very hopeful terms of the progress of the African Republic.

Mr. R. N. FOWLER then proposed:—

That this meeting expresses its deep regret at the unjust dismissal of Mr. Fitzjames from the post of Acting Chief Justice and Queen's Advocate of Sierra Leone, and begs to assure him of the warm sympathy it feels on his behalf; and this meeting further expresses its conviction that a commission of inquiry should be despatched to the West Coast of Africa, for the purpose of investigating those charges of misgovernment which have been so often preferred by the inhabitants of the British settlements against their rulers, and also with a view to ascertain to what extent our West African fellow-subjects may with safety be admitted to a share in the management of their own local affairs.

The speaker, having alluded to the benefits conferred by a commission of inquiry which was despatched to the Gold Coast some years ago, called attention to the case of Mr. Fitzjames as being one of peculiar hardship. Mr. Fitzjames, he said, was a gentleman of colour, and a member of the Middle Temple. He had been called to the bar in 1847. In 1858 he was appointed to be Queen's advocate and police magistrate of Sierra Leone. He assumed the duties of his office during Governor Hill's administration of the government of the colony. On arriving he found great dissatisfaction prevailing against General Hill's administration. Governor Hill had left the colony on leave on the 19th of April, 1859, when Mr. Fitzjames assumed the government of the colony by virtue of its charter, and administered it until the return of the Governor on the 11th of September, 1860. During Mr. Fitzjames's administration several slave-captures were made, and he became entitled to certain bounties. Governor Hill, then in England, claimed a half of these bounties. Mr. Fitzjames refused, and claimed the whole bounties for himself. This gave great offence to Governor Hill. The speaker then explained that ill-feeling had been manifested by Governor Hill against Mr. Fitzjames. The Governor asserted that on or about the 29th of December, 1861, Mr. Fitzjames made use of certain disrespectful terms concerning him (Governor Hill), which charge Mr. Fitzjames denied. Mr. Fowler then went on to say that Governor Hill had, on insufficient evidence, and without affording Mr. Fitzjames a fair trial, suspended him, and that Mr. Fitzjames had come to England to lay his case before the Colonial Office. He had with one excuse after another been put off for many months without getting the inquiry he desired. The speaker stated that it was the intention of Mr. Roebuck to bring Mr. Fitzjames's case before Parliament, and then went on to urge that the papers relating to the case ought, without delay, to be presented to Parliament, that Mr. Roebuck might bring on the case, and then it would be seen whether Governor Hill or Mr.

Fitzjames was in the right. The publication of the papers had been delayed from time to time; and this course of deferring justice, hoping that the poor man might get tired out, was not creditable to Ministers of the Crown, and showed that they are themselves unconvinced of the justice of their conduct. Perhaps he ought not to blame so much the Duke of Newcastle and Mr. Chichester Fortescue as those who are behind the scenes, and whose names never appear before the public. He was strongly of opinion that great injustice had been done to Mr. Fitzjames by the colonial authorities; and he, for his part, hoped that the same justice would be dealt out to this gentleman of colour—a man of character and education—as would be ensured to a white subject of the Queen. (Applause.)

Mr. EDMUND FRY seconded the resolution, which was adopted.

Mr. HENRY CHRISTY moved the following resolution:—

That this meeting desires to express its thankfulness for those encouraging signs of progress which now meet the eye in various parts of the world; and it would, especially, express its admiration of the Emperor Napoleon's noble policy in Algeria, and of Governor Sir George Grey's untiring efforts to establish peace in New Zealand by conferring upon the Maories the rights of self-government.

The speaker alluded in terms of praise to the measures adopted by Governor Grey to ensure the loyalty of the natives, and also spoke eulogistically of the treatment which the Indians of Canada had, for the most part, received in the matter of their land. He regretted that the presents which were made to them when they were a strong and powerful race should be withdrawn from them now that they were weak. He paid a high tribute to the administration of native affairs in Algeria; and regarded the Emperor's letter as the natural fruit of a wise system. (Hear, hear.)

Mr. JUSTIN MCCARTHY seconded the resolution. He took occasion to refer in terms of praise to the policy pursued by Sir George Grey in New Zealand—a policy which he described as having saved us from a war that would have been not alone deplorable, but also despicable—a war unredeemed by any of the attributes which sometimes shed a sort of brightness over even the most calamitous struggles. (Hear, hear.) Sir George Grey had likewise shown much wisdom in accepting, to a certain extent, the situation he found in New Zealand; in taking the system prevailing there as the basis of the reforms he had introduced, and not making a futile effort to force upon the natives a condition for which they were utterly unsuited. The speaker then referred to the recent measures initiated by the Emperor of the French to confer fixity of tenure upon the native Arabs of Algeria. He described the nature of the measures, and the condition of the tribes, and the system of land tenure to which they were to be applied. He warmly commended the spirit in which those measures were conceived, and the practical wisdom which characterised them; and, having described the kind of opposition they received—partly selfish and unjustifiable, from the French colonists; and partly sincere, and at least plausible, from one or two eminent French senators—he expressed his conviction that the imperial policy would be found the best adapted to secure the results which all professed to have alike at heart. The French Government would thus escape the great and almost universal difficulties which was the source of so many hatreds and wars between conquering and subjected races. The policy of Sir George Grey in New Zealand and the imperial measures for Algeria were well calculated to make the past year memorable, as the indications of a new and a brighter era in the relations between great governments and their distant colonies. (Hear, hear.)

The resolution was unanimously carried.

Mr. T. C. TAYLOR, late of Abbeokuta, in moving a vote of thanks to the chairman, referred to the mission of Mr. William Craft to Dahomey. He believed that this enterprise would be attended with useful results, and that human sacrifices would be abolished in Dahomey by moral influence, and not by warlike expeditions. During his residence at Old Calabar some years ago the chiefs were induced to suppress this hideous custom by kindly expostulation and advice; and he believed that in time the same result would be produced in Dahomey. (Hear, hear.)

Mr. R. ALSOP seconded the motion, and Mr. THOMAS CLEGG, of Manchester (who took the chair after Mr. Pease's retirement), briefly responded, alluding to the unequalled cotton-producing resources of Western Africa, and confirming Mr. Christy's statements with respect to the just treatment of the Arabs by the French.

The proceedings then terminated.

PRIMITIVE METHODIST MISSIONARY SOCIETY.—On Tuesday, the twentieth annual meeting of this society was held in the Metropolitan Tabernacle. The spacious building was almost as full as it could hold. The platform presented a goodly array of ministers and gentlemen from all parts of the country. Mr. Alderman Meek, of York, took the chair at six o'clock, and in the course of his speech said:—

I have been noticing that during the past year this society has had under its care 58 mission stations in England; 3 in the Norman Isles, 4 in Ireland, 6 in Scotland, 4 in South Australia, 5 in Victoria, 5 in New South Wales, 1 in Queensland, 3 in New Zealand, 3 in Tasmania, and 29 in Canada, and there are several other stations which have ceased to be called missionary, because, I am happy to say, they have become self-supporting. (Cheers.) A mission to South Africa was fully expected to have been accomplished last year, and I trust that will not now be much longer deferred. I

confess that when I look at the comparatively small amount which this society has been annually receiving for so wide a field, I feel somewhat discouraged; but when I call to mind through what poverty, persecution, obloquy, and derision the early missionaries of this church urged on their way, scattering broadcast on the village-green and in the market-places of this land the living seed of Divine truth; when I remember how from a company of ten individuals at Stanley, in Staffordshire, in the year 1810—not one of which ten is known to have been previously a member of any other church; when I remember how that church in little more than fifty years now numbers above 145,000 members—with a constitution, a polity, balancing and blending the clerical and lay elements in a manner which I think is nowhere else surpassed; when I remember that the Wesleyans, who have raised between 140,000*l.* and 150,000*l.*, as the income of their Missionary Society for the last year—when I remember that they celebrated their centenary twenty-four years ago; when I remember that exactly fifty years ago from this time the income of their Mission Society was only a little over 4,000*l.*—not half of what this society is now raising; when I remember, above all, that religion ever brings with its increased industry, increased frugality, increased intelligence; when I call these various considerations to mind, I am no longer apprehensive that the Primitive Methodists, with their 145,000 members, will allow the income of this society to remain at either 8,000*l.* or 9,000*l.* (Hear, hear.) As a people I imagine we are poor—very poor, and yet happy is our lot if the Spirit is pronouncing upon us as a Church, "I know thy work, and tribulation, and poverty; but thou art rich."

The Rev. T. Penrose read the report for the year, which was generally of an encouraging character. Most of the facts it recorded will be found in the chairman's speech. The Rev. Moses Lupton read the cash statement. From this it appeared that the total sums received for missionary purposes during the year had been 11,891*l.*; of this 5,965*l.* had been retained for home missions, and 5,926*l.* expended upon foreign missions. The meeting was addressed by the Revs. Philip Pugh, Mr. McKechnie, Newman Hall, LL.B., C. H. Spurgeon, and W. Antliff.

NATIONAL TEMPERANCE LEAGUE.—The annual meeting of this society was held on Tuesday night in Exeter Hall, which was well filled. The chair was taken by the president, Mr. Samuel Bowly. Mr. Tweedie, one of the honorary secretaries, read an abstract of the annual report, which commenced by referring to the special efforts that had been made to promote temperance during the International Exhibition. These included three meetings in Exeter Hall; one at the Crystal Palace, attended by about 20,000 persons; one at Surrey Chapel; one at the Lecture-hall of the Young Men's Christian Association; a ministerial conference at the London Coffee-house, attended by eighty clergymen and ministers; a medical conference at the residence of the treasurer, S. Gurney, Esq., M.P.; a breakfast to foreign members of the Social Science Association; a Band of Hope *conversazione* at the Freemasons' Hall; a temperance congress, extending over three days, at which forty-five papers were read and discussed; and fifty sermons by ministers in town and country. The report stated that the general operations of the League during the year included 820 addresses by honorary deputations; 680 lectures by agents; and a mission to sailors, in connexion with which 4,828 visits had been paid to vessels in the port of London; 99 meetings had been held on board ship, and 128 elsewhere; and 2,457 temperance and religious publications had been sold to sailors, of which 301 were copies of the sacred Scriptures. A missionary who had laboured for more than two years and a half to promote temperance in the army was of opinion that at least 15 per cent. of the soldiers of the British army were teetotallers. A great deal had been done at Aldershot camp, and at the garrisons of Woolwich and Warley. The Military Temperance Society, begun about two years ago, at Woolwich, had enrolled 777 members, including the commandant of the garrison, 1 chaplain, 1 surgeon, 1 colonel, 3 majors, 3 captains, 2 lieutenants, 6 sergeant-majors, 54 sergeants, 54 corporals, and 33 bombardiers. At Warley, during eighteen months that have elapsed since the Temperance Society was formed, 1,571 soldiers had signed the pledge. This number included one captain, 1 schoolmaster, 3 staff-sergeants, 26 sergeants, 24 corporals, and 33 bombardiers, the remaining 1,480 being gunners. Many of these men, on leaving Woolwich and Warley, had formed temperance societies at other military stations in India, Corfu, the Cape of Good Hope, Gibraltar, Malta, Hong Kong, and other places. The League had a district agency in the midland counties, in connexion with which numerous meetings and conferences had been held to promote temperance amongst the upper classes. Six meetings of young men had been held in City warehouses, and 15—the average attendance at which was 1,200—had been held at the Lambeth Baths. The cash account showed that the income and expenditure had been 3,034*l.*—680*l.* more than the preceding year. The meeting was subsequently addressed by W. H. Darby, Esq., of Brymbo; R. Martin, Esq., M.D., Warrington; the Rev. W. M. Taylor, M.A., of the Scottish Temperance League; Mr. Deputy-Assistant Judge Payne; the Rev. R. Maquire, M.A.; the Rev. Newman Hall, LL.B., &c. Petitions to Parliament were unanimously adopted, with acclamation, in favour of Mr. St. John's Sunday-Closing Bill.

THE UNITED KINGDOM BAND OF HOPE UNION.—The annual meeting of the friends and supporters of this association was held on Monday evening, May 18th, in Exeter Hall. Mr. Samuel Morley presided, and on the platform were Mr. Elihu Burritt, the Rev. Dr. Jabez Burns, the Rev. Dawson Burns, the Rev. Dr. Hugh Allen, the Rev. Robert Maguire, Rev. G. W. McCre, Mr. Benjamin Scott, Mr. William Tweedie, the Rev. B. W. Bucke, Mr.

Joseph Payne, &c. The hall was crowded. Some 600 children selected from the various metropolitan bands of hope were seated in the orchestra, and during the evening they sang several pieces with excellent effect. After a prayer, the Rev. Mr. McCre made a brief but interesting statement, narrating the successful progress of the union during the year. The income had been 941*l.*, and a hope was expressed that at the next annual meeting the treasurer's account would be even more favourable. The president had given 50*l.* to the funds. It had been arranged that in future the title of the union should be "The United Kingdom Band of Hope Union." The Chairman said he felt deeply interested in the success of the union. If any one found fault with the agency which was being employed by the promoters of the union to prevent intemperance, let him produce a better. (Cheers.) The Rev. Dr. Burns expressed his sympathy with all movements for the moral, social, and religious reformation of the people, and said all these agencies would be the better for teetotalism. The rev. doctor concluded a powerful speech by proposing a resolution to the effect that a petition should be sent to Parliament praying it to pass a law enacting that public-houses should be compelled to close between the hours of eleven o'clock on Saturday night and six o'clock on Monday morning. Mr. Joseph Payne, in seconding the motion, expressed his great pleasure at Mr. Morley becoming president of the union. He hoped Mr. Morley would get into Parliament. There was now an opening for him in the City. The place would suit the chairman, and he would admirably suit the place. (Loud cheers.) The resolution was carried unanimously, and several speakers afterwards addressed the meeting.

RAGGED CHURCH AND CHAPEL UNION.—The annual meeting of the members and supporters of the Ragged Church and Chapel Union was held in the lower room of Exeter Hall on Thursday evening. Mr. Robert Baxter presided, and the Rev. Dr. Hugh Allen, Rev. J. Phillips, Rev. W. McCall, Rev. Ernest Jay, Rev. B. Cassin, Rev. W. Tyler, &c., were on the platform. The room was well filled. The report stated that the number of stations assisted by or connected with the union was 54. The income of the year had been 409*l.* 5*s.* 7*d.*, and the expenditure 302*l.* 19*s.* 10*d.* The Rev. W. McCall moved the adoption of the report. In the course of an eloquent speech he showed that great necessity existed for the efforts of the union. He regretted that it was not more liberally supported. It was said by some that ragged churches tended to promote a separation of classes. In reply to that, he would say that a certain class of persons would attend only ragged churches or chapels, and if these places were not provided, then the persons to whom he alluded would go to no church at all. The Rev. E. Jay seconded the resolution in an impressive speech; and Mr. Maxwell having said a few words in its support, it was carried unanimously. The Rev. Dr. Allen and other speakers afterwards advocated the claims of the society.

THE RAG-COLLECTING BRIGADE.—The first annual meeting in connexion with the Rag-collecting Brigade of the London Ragged Schools was held at Radley's Hotel on Friday evening. The Earl of Shaftesbury presided; and among those present were the Hon. Arthur Kinnaird, M.P., Mr. W. H. Maxwell, Mr. Bodkin, Mr. Joseph Payne, Mr. Charles Reed, the Rev. Henry Allon, &c. The meeting was of a very interesting nature, and it was numerously attended. The report, which was read by the hon. secretary, Mr. J. H. Lloyd, stated that the brigade had been established in March, 1862, to provide employment for destitute boys from ragged-schools, by the collection of rags, bones, metals, &c. Some 34 boys, with seven trucks, were now employed in the work of collection. Each truck required a floating capital of 50*l.*, and the weekly purchases per truck now average 5*l.* At Christmas last the general balance against the brigade was 77*l.* The experiment was now paying its expenses, and that with three trucks less than had been estimated to secure that result. Some 250*l.* was required to place the first depot on what was hoped would be a self-sustaining footing, and upon the experience gained by the working of this depot with ten trucks future action would depend. The Hon. Arthur Kinnaird moved the adoption of the report, and expressed a hope that adequate funds might be obtained. Mr. Charles Reed seconded the motion, and it was carried. Mr. Lloyd next announced subscriptions to the amount of nearly 90*l.* Of this sum, Mr. Henry E. Gurney contributed 20 guineas. The Rev. Henry Allon then delivered a very eloquent address on behalf of the brigade, and its claims were afterwards advocated by other speakers.

THE INTERNATIONAL DOG SHOW at Islington was opened on Monday, and was visited in the early part of the day by the Prince and Princess of Wales. The show itself is perhaps the largest of the kind that has ever been held, there being no fewer than 1,678 specimens, divided into 66 classes, comprising dogs of every contour, colour, and character, and of all sizes, from the lion mastiffs to the tiniest toy dogs. It is separated into two great divisions—the first comprising "dogs used in field sports," and the second those "not used in field sports." In the first division there are 803 specimens, and in the second 875; so that both sections are in number pretty much alike. The Princess of Wales, it is said, was so much interested in the bloodhounds that it became necessary to warn her Royal Highness that the temper of that breed of dogs is rather uncertain.

Postscript.

Wednesday, May 27, 1863.

LATEST FOREIGN NEWS.

The *Constitutionnel* of yesterday contained an article, signed by its chief editor, of a peculiarly mysterious nature about the unmasking of some secret enemy or enemies of the Government, and the termination of some "subterranean influence" which has been at work to "undermine" the power of the Government.

M. Berryer, whom the Opposition have set up as candidate for the representation of Marseilles, and who was on the point of going down to canvass the constituency, has in order to prevent public manifestations of a compromising character, renounced his intended journey.

It was rumoured on the Paris Bourse yesterday that the Prussian Chambers were dissolved, but the rumour requires confirmation.

TURIN, May 26.—The election of a President took place to-day in the Chamber of Deputies. Ex-Minister Cassinis, the Ministerial candidate, was elected by 166 votes. Signor Tecchio received 48, and Signor Crispi, Member of the Left, 29 votes. Baron Poerio has been elected Vice-President by an imposing majority. The two other Ministerial candidates, M. Cantelli and M. Farina, have been elected Vice-Presidents.

The news from Poland is scanty. On the 19th, Kononowicz, at the head of a body of Poles, chiefly peasants, completely defeated the Russians at Chojrow. The latter escaped to Warsaw, having forty wounded. There are now 400 nobles in the citadel of Dynaburg. They are promised their freedom if they will consent to sign an address to the Czar. Despatches from Poland state that the National Committee has declined an offer from Garibaldi to aid in fighting for Polish independence. The reason given for this decision is that the committee so highly appreciate the neutral and humane attitude of Austria that they did not wish to show the least hostile intention towards her, such as might be implied by their gaining over to the Polish cause men whose names are connected with certain recent European events.

The oldest Sovereign in Europe, the King of Wurtemberg, who is in the eighty-second year of his age and the forty-seventh of his reign, is seriously ill and not expected to live.

The *Europe* states as official that the first protocol, declaring the Greek throne vacant, was signed at London on the 22nd inst. The second protocol, expressing the adhesion of the protecting Powers to the election of the Danish Prince to the Greek throne by the Greek National Assembly, and the annexation of the Ionian Isles, is to be signed this week.

RECOGNITION OF THE SOUTHERN CONFEDERATION.

—Mr. Roebuck has been amplifying at Sheffield the diatribe against the Federal Government which he delivered a few weeks ago in the House of Commons. Yesterday a meeting was held in the open air at that town to hear a speech from him, and to pass a resolution in favour of intervention in the American war. The hon. and learned gentleman delivered himself of a lengthy oration, not, however, without some difficulty, for there were sturdy Sheffield blades in the crowd who were not misled by his sophistry, and who loudly questioned his statements. Of course he cried out for intervention. The Rev. Mr. Hoppe, a Unitarian minister, moved a resolution subsequently in favour of interference, and it was carried by an overwhelming majority over an amendment which was proposed.

REPRESENTATION OF THE CITY.—The question as to who shall be the Liberal candidate for the representation of the City may be considered settled. A meeting of the Liberal Registration Committee was held yesterday. Two names were brought forward—namely, those of Mr. G. J. Goschen and Mr. T. Mackay. Mr. Goschen had a large majority of votes, and Mr. Mackay at once acquiesced in the decision, and requested his name to be put on Mr. Goschen's committee. It was then resolved to recommend Mr. Goschen to the suffrages of the City electors, and thus virtually he is in the field.

MARK LANE—THIS DAY.

A limited supply of English wheat was received fresh up to this morning's market, in good condition. Owing to the favourable change in the weather, sales progressed less freely than on Monday; nevertheless, that day's currency was steadily supported. The show of samples of foreign wheat was large. The amount of business transacted was very moderate, yet prices ruled firm. Floating cargoes of grain were in fair request, at late quotations. Barley—the supply of which was very moderate, ruled firm, at quite previous rates. In malt, about an average business was transacted, on former terms. The market was well supplied with oats, chiefly of foreign growth. On the whole, the demand ruled steadily, but at Monday's decline in prices. Beans fully supported the recent improvement in value, and peas realised extreme rates. The market was scantily supplied with both articles. Most kinds of flour moved off slowly, at late rates quotations. Fine barrel qualities, however, were decidedly firm.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	730	—	750	—	480
Irish	—	—	—	—	—
Foreign	3,630	1,320	—	29,550	50 bcks.

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The Nonconformist.

WEDNESDAY, MAY 27, 1863.

SUMMARY.

THE details of the terrible conflicts on the Rappahannock have been received. General Hooker's bold plan of operations failed, and himself and his army were obliged to recross the river after the usual wholesale slaughter. But on this occasion they inflicted almost equal loss on the Confederates, who have to mourn over the loss of their greatest hero, Stonewall Jackson, accidentally wounded by his own men. If the Federals have not learned to win battles in Virginia, they have this time met their foes on almost equal terms. The losses around Fredericksburg have been almost compensated, in material results, by the devastation caused by General Stoneman's cavalry, who broke the railway communication at various points, destroyed large quantities of stores, and penetrated to within two miles of Richmond. The capture of that city by means of an army advancing under General Keyes from West Point, and acting in co-operation with Stoneman, seems to have formed part of General Hooker's daring plan; and though it failed, the Confederates have little reason to rejoice over their successes in the present campaign in Virginia.

In the West the Federals are attempting to reduce Vicksburg by new combinations. While General Sherman is operating above that fortress, and Admiral Porter holds the river communication and cuts off supplies from Texas, General Grant has, taken Grand Gulf, midway between Port Hudson and Vicksburg, and aims at the occupation of Jackson, the point where the various southern railways converge in the rear of Vicksburg. Though he has gained various successes, his main object has been thus far frustrated, and the Confederates have sent a large force from Mobile and Charleston to oppose his dangerous movements. By the latest accounts he has been obliged to fall back upon Grand Gulf to await reinforcements.

Mr. Roebuck has been employing the Whitsun recess in characteristic fashion. At a time when all parties are agreed upon the necessity of preserving our neutrality, Tear'em has been down to his constituents at Sheffield to make a demonstration in favour of recognition of the South, and has carried a resolution at a great open-air meeting in favour of diplomatic intervention with that object in view. In face of the noble and patient attitude of the Lancashire operatives, who are the chief sufferers by the deplorable American war, this decision of the Sheffield working classes, who are but little affected by the struggle in their material interests, is singularly mis-timed, and not likely to produce any particular moral effect. Mr. Roebuck seems to have forgotten the familiar sentiment—

For fools rush in where angels fear to tread.

By the exhaustive process a Liberal candidate has at length been found to replace Mr. Western Wood in the representation of the City of London. Several well-known public men having declined to stand, the Liberal Registration Association yesterday fixed upon Mr. Gochen, a Bank director and City merchant, whose declaration of views is in harmony with the creed of the advanced Liberals. The new candidate is favourable to the abolition of Church-rates, the Ballot, and a large extension of the suffrage. He is likely to be returned unopposed.

The French elections, which will take place in a few days, are exciting an extraordinary degree of popular interest, and although very few of the many Opposition candidates who have come

forward are likely to be elected, their elaborate and high-toned addresses cannot fail to have a wholesome effect on public opinion. Amid the diversity of views on other questions, there is a remarkable agreement in these missives in favour of freedom, peace, and retrenchment. The Government—or, at least, the Minister of the Interior—is in a panic, and has actually written a letter to the Prefect of the Seine, denouncing M. Thiers, who is a candidate for the second district of Paris, as being connected with the avowed enemies of the Emperor and the empire, and he appeals, *ad misericordiam*, to the public to support the régime "which has extricated the country from the abyss into which those men had permitted her to fall." The electors, too, are plied with papers sent at the public expense, containing elaborate attacks on M. Thiers. It is not surprising that this open and shameless attempt to interfere with the right of election should be telling against the Government. The new Chamber, which is likely to contain MM. Thiers, Dufaure, Montalembert, Berryer, and Odillon Barrot, besides some Democratic members, will be very different from the last, and will probably succeed in wringing from the Emperor a real extension of constitutional freedom.

King William and his Chamber of Deputies are now at open war. The Sovereign has taken the side of his Ministers, MM. von Bismarck and Roon; declares the right of discipline claimed by the Chamber to be unconstitutional; and is of course backed up by the Upper House, which contains the cream of the Feudal party, who are the mere nominees of the Crown. The course taken by the House of Representatives is worthy of its position. It has adopted by a majority of 239 to 61 an uncompromising address to the King which describes the relations between the Government and the Chamber, the discord produced at home, and the loss of dignity abroad, by the unconstitutional course pursued by his present advisers. "Prussia stands almost alone in Germany and even in Europe." The Chamber distinctly refuses "co-operation with the present policy of the Government," and declares that "every fresh transaction does but confirm it in the persuasion that, between the councillors of the Crown and the country, there exists a chasm which cannot be filled up otherwise than by a change of persons and still more by a change of system." The Chamber also warns its Sovereign that the present state of things "harbours grievous perils to the state and to Royalty." It is not likely that the wise counsels of the Deputies will be listened to—in fact the obstinate King has refused to receive the address. Of course the prorogation or dissolution of the Chamber will follow.

All Europe may be said to have diplomatically declared against the policy of the Russian Government in Poland. The representations addressed to the Cabinet of St. Petersburg by the three Great Powers have been backed up by the minor States. Italy, Spain, Denmark, Sweden, Portugal, Holland, and even Turkey, have swelled the general protest. The sole exceptions are Belgium and Switzerland, whose peculiar position as protected Powers does not allow of their interference; Prussia, the great vassal of the Czar, and the small German States, his sympathising satellites. Such a demonstration of European opinion is, we believe, without a parallel. To all the Cabinets the response has been, in varied phraseology, the same—the Emperor is actuated by the most benevolent intentions towards Poland.

At present these intentions find expression in armed repression, massacre and confiscation; but the severity of this exterminating policy is reserved for the insurgents and their sympathisers in the old Polish provinces—Lithuania, Podolia, Volhynia, and the Ukraine. Here, the outbreak is the more dangerous as there are no great fortresses to be made the bases of operations, as in Congress Poland, and the Czar has not enough troops to meet the danger at so many points, and over so widely-extended a territory. On both sides there is the greatest anxiety, by the concession of substantial privileges, to win over the peasantry, who have hitherto taken but little part in the war. In the Kingdom, the leading Polish leaders are one by one falling, and their bands dispersed. But there is an absolute superfluity of recruits from Posen and Galicia, and the Secret National Government at Warsaw has ordered a general levy, and virtually rules Poland from a city garrisoned by 30,000 armed foes. The alien Government has ordered the dismissal of all suspected civil functionaries throughout Poland. But who are to replace them among a population universally hostile? It is a most distressing spectacle to see the life-blood of a nation being drained away in this terrible struggle; but unquestionably this is the most formidable outbreak in Poland Russia has ever had to encounter.

THE PROSPECTS OF PEACE.

MANY of our readers, we shrewdly suspect, on catching sight of the heading above, will anticipate some observations founded, probably, they may suppose, upon the latest intelligence from the Transatlantic States, touching the latent signs we may have detected among the details of the sanguinary strife of an early adjustment of the quarrel which is exhausting two nations, and the hearts of some of them will throb with joy at the barest conjecture that such a blessed consummation is at hand. And, in truth, our topic, although not originally suggested by the terrible news adverted to, but by the anniversary of the Peace Society, and by the moral as well as verbal eloquence of the noble report presented to its friends on that occasion, derives an incalculably increased importance from the dark record of facts which reached us by the last packets from America. We know of no history, ancient or modern, which illustrates so vividly the uselessness, the waste, the wickedness, the madness of war, as the history of the bloody contest now desolating the soil of that land to which the friends of peace, progress, and freedom were wont to point with a glow of exultation and expectancy. But we are not about to scan the Western horizon in the vain hope of discovering a break of promise in the thick clouds which overhang it. We have done so again and again with sickening heart. Our object is more general. The drift of our present thoughts touches questions of even wider interest; and our readers, if they will give us a patient hearing, will, we hope, find matter for reflection, which they may lay up with advantage in their own consciences and hearts.

How is it that the sentiment, not of the people of England merely, but of all civilised peoples on the globe, has undergone such a lamentable revulsion respecting the worst scourge of humanity—war? How has it happened that physical force, which scarcely a dozen years ago held so low a place in public estimation, in comparison with that which is moral, has lately assumed the ascendancy, and obtained for itself a sanction and a glory which we once thought there was reason to hope it had lost for ever? Is it that the nature of war has changed? Is it that in these later times it has been divested of any of its horrors? Is it that it has evidently promoted, though by a rough and lawless hand, the well-being of nations? Nothing of the sort. Peace is as essential now to progress of every kind—commercial, political, moral, spiritual—as ever it seemed to be,—is as plainly the dictate of Christian sentiment, and the natural outcome of Christian principles and feelings, as when it was most assiduously cherished by the popular mind? Nay, the experience of the last ten years, so far from weakening the arguments in its favour, has abundantly confirmed as well as profusely illustrated them. Why is it, then, that to profess an abhorrence of war, and to act in the spirit of that profession, expose a man now-a-days, whatever may be his other qualifications, to something nearly approaching to general contempt?

The reply which would refer the discouraging phenomenon to the depravity of human nature, indisputable as is the fact at which it points, does not meet the case. We have extirpated some forms of evil which drew their life from the same source, and why should we not extirpate war, the most stupendous of them all? The truth seems to be that the present prevalence of the bellicose spirit, as compared with the pacific spirit which was cherished some years ago, is due, not to any change of conviction on the subject, but to the impulse communicated to the malignant passions of men, by the needless dissipation of that spell which nearly forty years of unbroken European peace had happily laid upon them. The Russian war broke up the universal calm, and there is good ground for maintaining, that that unhappy act of policy must be held responsible for all the outbreaks of a similar nature which have subsequently occurred. Not in England only, but throughout the world, that new recourse to the sword as the arbiter of international justice, very speedily and very sensibly demoralised public sentiment as to almost all the great questions of right and wrong which had previously been treated with constantly growing effect. The passions of men got excited—the standards by which they measured the intrinsic worth of conduct were clouded and debased—their sympathies were drawn towards unworthy objects—conscience lost much of its former power—Christian virtue ceased to present to eyes that could recognise it, its aspect of beauty—religion faltered and spoke in uncertain tones—and the power of evil gained the supremacy. The generation that had grown up since the last treaty of peace at Vienna almost without a knowledge of what war was, certainly

without experience of its debasing and intoxicating influence upon personal thought, feeling, and character, became infected with the fermenting venom—and war, alas! which had become all but impracticable, so great an outrage did it offer to the common sentiments of men, thenceforth became easy as a pastime—a change of which restless statesmen and ambitious potentates knew how to take the advantage. The fit will wear itself out, of course—and, perhaps, coming generations will be beneficially warned by it. Meanwhile, however, who is there but should mourn over the horrid desecration which has frustrated and profaned, for no one knows how long to come, the fairest hopes of the good and the true?

All honour to those brave hearts who, in this general falling away, shrink not from reminding us of what we lose by our folly! To our thinking, there is no sublimer, no more soul-subduing moral spectacle on earth, than the persistence of earnest men in preaching their principles from amidst the ruins of their own too sanguine expectations. We may fail, they seem to say—the cause we have espoused may wither down to the ground—our fond anticipations may be bruised and shattered under the pelting of the pitiless storm—but not a jot of the duty we have taken upon ourselves will we bate—and the truth we have welcomed as the truth of Heaven, we will do our utmost to shelter, to preserve, and to commend, though all mankind should unite in upholding us to derision. All honour, we again say, to such men! They will have their reward. They have the earnest of it already in their own consciences. Their labours will not be lost. From the ashes of the desolation which war is making will spring up after awhile the green blades of those living germs of truth which these men are diligently sowing in tears; and the world will rejoice in the coming harvest.

The cause of peace, we take it, although for the time being beaten down, is not destroyed—is not vitally or permanently damaged. It is, perhaps, hard to believe this—but it would be more difficult still for a Christian mind to accept the conclusion that human passion is beyond the reach and government of the Divine law of love. All great moral enterprises are subject to ebbs and flows—all of them have their neap as well as their spring tides. But oftentimes in the world's experience the severest convulsions of the elements usher in the longest and fairest periods of tranquillity. When the north-east wind catches us in the very witching time of spring, as it has done this year, and blasts with its rough usage the beauty of the fields and woods, continuing with us as though it would never give place to more vernal airs, we are apt to be depressed and despondent, certain though we be that summer and autumn will follow in due course. The Peace Society need not handle its cause, nor, let us add, does it handle its cause, as if it were destined to come to nothing. Let whatever difference of opinion obtain respecting its abstract principle, there can be but few, we hope, who do not heartily sympathise with its object. Nor is that object Utopian, save to the apprehensions of men who cannot recognise the superiority of moral over material power. Just now, however, is the most fitting moment for all who desire to see that object realised, to give expression to their desire, and to take their share, if it must be so, of the obloquy which the utterance of peace sentiments will incur. This is our aim in submitting the foregoing observations to our circle of readers—and if, to any extent, that aim should be thereby promoted, our desire will be gained, and our effort will have secured a meet recompense.

PUBLIC WORKS FOR THE LANCASHIRE OPERATIVES.

THE rise and progress of the cotton famine, the fortitude with which the Lancashire operatives have borne their unexampled trials, the munificent liberality of the British people both at home and abroad, and the success of that marvellous voluntary organisation on the spot which has distributed the public bounty and improvised sewing-classes and adult schools to save the unemployed from absolute idleness, will form the most remarkable and gratifying page in the domestic history of Great Britain during the present generation. Lancashire is now entering upon a new phase of her trying experience. That vast fabric of industrial energy, almost intact during 1862, has been slowly diminishing since the new year opened. Resident landowners have taken off a few from the muster-roll of paupers; the prosperous manufactures and trades of Yorkshire have absorbed more; and emigration is already beginning to thin their ranks. Every week since the beginning of last December an average of 4,000 persons has been struck off the

list of recipients of poor-law relief, and the rate of expenditure last week was 3,000*l.* less than the average weekly cost of the various unions during that period—a reduction at the rate of 25 per cent. The last monthly report of the Central Executive Committee, issued on the 4th inst., corresponds with the Poor Law report. During April there was an increase of 33,816 operatives fully employed, and of 1,300 working four or five days; whilst the number out of employment was 24,954 less than in the month of March, and the average weekly expenditure of the local relief committee less by 3,686*l.* These statistics indicate a real and substantial measure of relief, all the more encouraging as it is the result of natural causes.

There is still, however—or was at the beginning of May—an aggregate of over 400,000 persons dependent for a bare subsistence upon the rates, or the funds in the hands of relief committees. We need not again dwell upon the dangers and inevitable evils of the long-continued idleness of so vast a population—the gradual breaking-down of individual independence, the stealthy growth of a pauperised spirit, and the deterioration of the admirable local organisations which have stood between the public subscriptions and their recipients. The conclusion has long been unanimous that this feature of the crisis must be met at any cost, and it was with this view that Government resolved, with the sanction of Parliament, to afford facilities for carrying on a series of public works in Lancashire which would provide remunerative employment for some time to the adult able-bodied population, so as to transfer a large part of the maintenance of their families from the relief funds to wages.

Mr. Rawlinson and Mr. Farnall, who was associated with him in the task of making preliminary inquiries, have now made their report. Three problems especially required to be elucidated. First, whether there was room for works of public improvement in the cotton districts upon which the operatives could be employed; secondly, whether the various local authorities were ready to undertake them; and thirdly, whether the men were adapted for that species of labour. On each of these points their report is as satisfactory as could be expected. Owing to the enormous expansion of one particular industry, the towns of Lancashire are behind-hand in those improvements which other parts of the country have adopted. Consequently, in many places drains and sewers are needed, water-works require improving, streets can be altered to advantage, and public burial-grounds, parks, and playgrounds are a desideratum. Some of these improvements might be made remunerative, others, if not remunerative, must be at some time effected. This is, of course, a material consideration with the rate-payers, for Mr. Rawlinson is careful to report:—"I have, in all cases, explained that all works undertaken must be devised, superintended, executed, and paid for by the several local authorities." For the most part the Government officials have found these authorities ready to co-operate with them, only requiring the necessary powers to initiate the scheme, and willing to start as soon as they learn the terms on which the Executive is prepared to advance the money required. On the third, and perhaps most important point, Mr. Rawlinson says:—"The best of the distressed cotton operatives both can and will do a fair day's work for a fair day's wages. This I know by past and present experience. I have questioned many of the men, and they are willing and anxious to work. Much of the money required will necessarily be expended on skilled labour and on materials. But within one month after commencing fairly to work, the best of the distressed cotton operatives will have become, in a degree, 'skilled labourers,' in excavating, in trenching, and in street and road forming. There are difficulties to be overcome, but most of these difficulties rest with the local authorities. A vast amount of useful work may be beneficially undertaken and be executed by the best of the distressed men out of employment."

Of course such a purely exceptional system of employment entails many dangers, and is liable to great abuse. But as it has been before remarked, the choice lies between artificial industry and artificial idleness. There are, it is estimated, from 75,000 to 80,000 able-bodied operatives and youths who need employment—such employment as will secure them a fair day's wages for a fair day's work. As the chief cost of this extraordinary expenditure is to fall upon the rates, the local authorities will have the strongest interest in seeing that the work is properly done, and that the unhappy experience in Ireland during the famine is not repeated in Lancashire. Mr. Rawlinson, conscious of the peculiar difficulties of the enterprise, makes various suggestions with a view to reduce them to a minimum. "Large numbers of cotton operatives," he says,

"ought not to be massed. The labour should be divided, and there should be practical men to lead and to superintend. Wages should be paid in money and at short intervals. Any loss in the work in the first instance will be more than made up to the locality in a saving of the poor-rate." These hints reveal some of the peculiar perils of this novel experiment. The operatives may not, in all cases, yield work equal to their remuneration at their rough out-door labour, or equal to that which is accomplished by those who have been trained to such employment. But under careful and continuous local superintendence, the aggregate result ought to be satisfactory. If there should be this watchful supervision, we may reasonably hope that the public improvements effected in the cotton districts will be the most pleasing and enduring monument of the cotton famine of 1862-3.

To find employment for the able-bodied operatives is, we are aware, to meet but a portion of the Lancashire difficulty. The wages earned by able-bodied operatives will not, at the best, suffice to maintain their families at anything like the ordinary standard, because women and children have, to a great extent, been in the habit of earning their livings at the mills. But by the maintenance of the sewing-classes, the keeping open of schools, and the judicious expenditure of the relief funds still in hand (now about 400,000*l.*), this difficulty may be made less pressing. A difficulty it will still remain, but it is not without its compensatory advantages. The prolonged absence of women from the factories will be favourable to the rearing of the rising generation, the growth of home influences, and the pursuit or resumption of domestic occupations. Many an operative, if he earns less money, may find his home more attractive when his wife fills her natural sphere, and his daughters are getting some domestic training. The factory girl in the sewing-class a learning important duties beyond the routine of the mill; the children getting that educational instruction which the prospect of earning money has put in abeyance. And all, during this exceptional state of things, have the chance of renewing their health, impaired by the wear and tear of factory life, and gaining in various ways a wholesome experience calculated to purify and elevate the character, which will have an abiding influence upon their future career.

THE ANTI-SLAVERY MOVEMENT.

THE British and Foreign Anti-Slavery Society, which held its annual meeting last week, furnishes a common platform for all the opponents of human chattelism, apart from the exciting question of the American war. There were present on its platform on Friday the leading supporters of the Emancipation Society; those who, unable to separate the anti-slavery crusade of the Federals from their war policy, prefer to remain neutral and silent; and others who, like Mr. Charles Buxton, place the cessation of the bloody strife far before its possible issues. This reunion of old fellow-labourers in the same cause was as gratifying as it was needful. To the oft-repeated and mocking question of the *Times*—"Where are the anti-slavery standard-bearers?"—Friday's meeting supplies an adequate answer. Lord Brougham, indeed, failed to show himself, but the timidity of the veteran champion of freedom is excusable, and failed to spoil the success of the demonstration. As there has been no great question in modern times on which opinion in this country, and especially among our foremost philanthropists, has been more divided than on the American war, there is the greater call for mutual toleration and forbearance.

There was a good deal of appropriate congratulation at Friday's crowded meeting on the gradual advance of the anti-slavery cause. The claim to property in man is becoming abhorrent to the spirit of the age. The strongest proof of the progress of juster and more humane views is the abolition of serfdom in Russia. Holland, too, has, after long delay, recently abolished slavery in her colonies, Brazil has entirely abandoned the slave-trade, and slavery itself in that empire is but a mild form of that curse to humanity. The great culprits of the present day are Spain and the Southern States of America, the first of which in spite of British cruisers, carries on an active slave-trade on the coast of Africa for the advantage of the Cuban planters, and the second is striving to found an empire of which slavery is to be the corner-stone. However delicate and dangerous the topic might be, American slavery seemed almost to monopolise the thoughts of the London Tavern audience, and was on the lips of all the speakers. It could no more be ignored than the English State-Church at a meeting of the Liberation Society. Mr. Charles Buxton made a clean breast of it; and availed himself of the opportunity of placing himself right with the

public, and of speaking in a way that will in future prevent the secret abettors of Southern institutions from placing him in their front. The member for Maidstone moved a resolution which affirmed, among other things, that "the new slave-trade treaty with the United States Government granting a right of search; the abolition of slavery in the district of Columbia; its prohibition for ever in the territories; the recognition of the negro republics of Hayti and Liberia, and other measures which the United States Government has initiated in furtherance of emancipation, claim signal and grateful recognition from the friends of human freedom in all lands, and are acts calculated to encourage them to unabated and united efforts to obtain the total and speedy extinction of the slave-trade and of slavery wherever they exist." This measure of encouragement to the North has been very far from having been accorded by all who in this country are opposed to slavery. Furthermore, Mr. Buxton, while adhering to his opinion that the North had no right to attempt to subjugate the South, with creditable candour confessed that he had been wrong in his anticipations that President Lincoln's proclamation would lead to massacre and a servile war.

All these apprehensions (he said) had proved to be vain. The negroes had shown that patience, that wonderful forbearance, that spirit of forgiveness, which was always characteristic of these races, and had not brought on themselves and others those calamities that were feared. Happily, they saw day by day the cause of abolition extending itself over that continent. They found that wherever it was possible the negroes had thrown off their bondage, and had undergone cruel sufferings and bitter trials in order to make their way under the Federal flag. It was most gratifying to find that the offer of the President to supply funds for the redemption of the slaves was bearing fruit, and that the great State of Missouri was every day advancing towards the light of perfect freedom. They found that a large number of negroes had been selected to act as soldiers for the United States, and had shown bravery and steadiness under heavy perils, and he only wished that greater opportunities had been given them to show the good stuff that was in them. They had also been employed in works connected with the camp and other public operations, and there was no complaint of their refusal to work or showing any desire to wallow in idleness. But, in addition to these experiments, there were numbers of free negroes employed in the cultivation of cotton and sugar, and although sufficient time had not yet elapsed to show the full results of the experiment, so far as it had gone there was every reason to believe that the negroes were steady, industrious, and submissive, and that nothing in fact was wanted to make the free negro work except that he should be paid regularly.

This speech is an indirect reply to the argument of Lord Brougham, and those who hold his views, that in order to maintain neutrality between the American belligerents, it is necessary to suppress our anti-slavery views. If, as is alleged, the Southern Confederation is amenable to the opinion of the civilised world, there is the more need that there should be no delusion as to what that opinion is—especially before that new State is consolidated. But there is no reason whatever for the sanguine belief that the Southern leaders have any intention to surrender, or even to modify, the inhuman social system on which their State is founded. They are, for obvious reasons, not anxious to obtrude the question before Europe. But Mr. Slidell, their representative at Paris, has lately found it necessary to deny having stated that "the South was disposed to disencumber itself of slavery." He declares that the "emancipation is possible only by the deportation of the negroes"—which is equivalent to saying that it is impossible. We are further told that Mr. Slidell could not have made such a declaration, for three reasons:—

The first is, that he has no authority to make it, and that the Government at Richmond would no more have it than he, as the question of emancipation can be raised only by the several States, and not by the Central Government. The second reason is, that if slavery is destined to disappear one day, or to be modified like all human institutions, this would not take place on the morrow of a revolution, when the first necessity of the South will be to repair its losses. The third reason is, that the South means to decide this question in full liberty, by its sole authority, and will make it, in any event, the condition of its recognition by Europe.

When to this candid explanation is added the fact that the Southern envoys at European Courts have been instructed to enter into no engagements with respect to the African slave-trade, it is impossible to believe that the Confederation will, of itself, put an end to slavery, or is even prepared to stipulate that the slave trade shall not be revived.

THE MAY FEVER.

THOSE of our readers who are blessed with a home—as the great majority of them are, we presume—will have known something of that uncomfortable disorder to which most households are annually subject, ye!ept the May fever. It is epidemic in the

spring of the year. It rages throughout that most beautiful but most capricious month when you are never certain whether you will most enjoy the scent of apple-blossoms or shiver under the searching cold of a north-east wind. The symptoms of the complaint are easily detected—are, indeed, obtrusively patent to every passer-by. Spots of whitewash on the windows tell those outside a tale of the misery which is being patiently or impatiently, as the case may be, endured within. Enter not that house whilst the fever is upon it, for your presence will not be welcome to its inmates! Yet if you must enter, frequent experience will surely have taught you what to expect. There is a prevailing smell of soap, and sound of scrubbing. Carpets are up and a-field to be beaten, and hangings of all kinds are down to be cleaned or changed. Half the furniture stands in the hall or upon the landings as if it could not make out how to dispose of itself—and half, too cumbersome to be ejected, is muffled up as if unwell or in diagra. Here and there, in the very sanctuaries of domestic quiet, peace, and bliss, workmen tramp about with profane heedlessness—and on the stairs you will be sure to meet charwomen with pails of water that has lost its power to tempt the most thirsty. All is upside down—comfort has gone for a long walk and will be back again nobody can say when. The temper of every soul is on the fret—meals are eaten at irregular times, and in a scrambling, huffer-mugger sort of way. And the general feeling seems to be, though half-concealed perhaps by jokes, and forced laughter, that if this style of living were to last long, the domestic hearth might as well be exchanged for the primeval forest.

And ordinarily it does last much longer than you bargained for. Who ever got workpeople to come at the appointed time? and when, at last, they have come, who ever got rid of them again until sick to death of their presence? On Monday you have up all your carpets for the sweep, who, as a matter of course, doesn't arrive till Wednesday. On Wednesday you make every preparation—most of them involving a vast amount of discomfort—for the whitewasher, in the confident belief that a couple of days will amply suffice for the despatch of his business—and if he makes his first appearance in conformity with his engagement, he usually contrives to worry you out of all patience by the coolness with which he dawdles over his work, and the unfeeling hilarity with which he whistles on and on till the close of the week. It is the same with every one you employ. What care they about the pangs inflicted upon an orderly family by the May fever? They seem to take a perverse pleasure in aggravating all the miseries inseparable from the disease. Oh, why have artisans—such of them, we mean, as we are obliged to call in when our houses require to be rehabilitated—O, why have they such stoical insensibility to the irritation they are so apt to excite? Why do they invariably make what is disagreeable, at best, ten times more disagreeable by their way of doing it? What is there in the work which they undertake which can account for their habitual disregard of their promises, for the measured slowness with which they perform them, or for the unnecessary mischief and dirt to which they subject whatever of value is left within their reach? But we will not dwell upon the theme. Most of our readers, we suspect, will find their own illustrations—some of them, probably, in experience too recent to have yet faded from memory.

The May fever is a disorder which no household can pass through without more annoyance than it would willingly confess to, but it is one, nevertheless, which few families would consent to evade. This is one of the cases in which, in England, at least, all decent folk are content to purchase permanent comfort at the expense of present ease. Whether owing to an innate or an acquired taste for thorough cleanliness, or to the education and habits of our housewives, or to social custom and repute, there are not many who to save themselves the temporary misery of a May fever can bring themselves to acquiesce in a voluntary escape from it. Prone as we all are to prize the present above the future, the immediate above the remote, and whatever is above whatever may be, it is seldom that self-indulgence can gain the mastery over our decision in this particular matter. What difference it would make if the choice rested with men we will not venture to surmise. Happily, it devolves upon the women of the household, whose instincts are more powerful, more true, and more unswervingly obeyed. Just in proportion, too, to their passionate love of order, is the heroism with which they encounter this irruption upon their domain. No doubt, all who can escape from their homes whilst they are in the irreverent possession of workpeople, contrive to absent themselves during the crisis of the disease—but how many hundreds of

thousands are there whose comparatively narrow circumstances or whose daily duties forbid the thought of vacating their abodes in the Spring season, and who esteem themselves only too fortunate if they are able to get a week or a fortnight from home in the summer holidays, or when all the world is abroad, in Autumn. Yet, at home or from home, they take care that the necessary annual cleansing shall be done—and we verily believe that if for any reason it must need be omitted, the omission is followed by chronic worry throughout the remainder of the year.

We wish political life more closely resembled domestic life in this respect. It used to do when our statesmen were more deeply impressed than some of them now are with a sense of their responsibility. Now, however, it appears to be the principal object of our rulers to shun the May fever as frequently as possible. They do not like—who does? the trouble, the annoyance, and the temporary confusion which it is impossible to dissociate from a periodical setting-to-rights of the nation's home affairs. They can be busy abroad—sometimes too busy—but the exercise of their activities about foreign matters seldom occasions them serious disquiet. What they do not like, and what now passes for successful statesmanship to avoid, is change, and dust, and turmoil within the cognisance of their own senses—even though the evil would prevail but for a time, and give place to visible and permanent improvement. They might learn a lesson from English housewives, and face year by year the little disturbances to which prudent and conscientious policy would transiently expose them. They had better welcome the May fever than rue a worse one—for national interests, like those of a household, demand a sort of periodic overhaul, the systematic neglect of which may induce an accumulation of those materials out of which come the virulent diseases with which peoples are sometimes scourged.

Setting aside, however, political allusions, from which it has been our aim to keep this column of our journal clear, but which occasionally force for themselves an entrance when memory is caught napping, we submit that our subject has its instructive side in relation to the general conduct of life. In almost all departments of thought and action, personal, social, moral, and religious, the ordinary discharge of daily duty, however conscientiously performed, is so far marked by deficiency as to leave room for the gradual and almost imperceptible accumulation of deteriorating elements, the influence of which tends to retard progress, to soil the brightness of character and the freshness of motive, and to bring about a condition of comparative inferiority which can only be got rid of by periodical lustrations on a somewhat larger scale than common. The machinery may work on satisfactorily day by day, but will nevertheless, after awhile, need to be stopped for a more searching inspection and a more thorough cleansing than it is possible to give to it save by exceptional effort. In the management of our physical health this necessity makes itself felt. Occasionally, we do well to give up for a brief interval, our orderly routine, and to refurbish our jaded powers by something equivalent to a May fever. At such seasons, we upset our customary regulations, our quiet habits, and our clockwork movements, and force ourselves into contact with new scenes, unwonted associations, changes, movements, efforts, and sometimes privations, which, as part of our daily life and experience, we should regard as uncongenial and unprofitable. But the fruit we gather is wholesome, if only as an alternative, and they who decline to pluck it, as unnecessary, usually bring upon themselves, in the course of years, a permanent depression of tone and vigour, in the dingy shade of which everything assumes an uncomfortable aspect. As with the body, so with the mind—a thorough routing out, although at the expense of no little present feeling, should now and then be cheerfully submitted to. An entire derangement of our plans, an upset of our pleasant hopes, a temporary and almost violent revolution of our feelings, are not necessarily evil, though at the moment they may seem so. The May fever will pass away, and our affairs, morally considered, will be the better for it; nor will the course of spiritual life be wanting in experiences analogous to the household upturn we have endeavoured to describe. The moral of the whole is this—that routine, however admirably planned, however systematically adhered to, however beneficial in its effects, will not suffice, in our present imperfect state, to keep all our powers in their highest condition of efficiency—that it must be occasionally diversified by exceptional effort—and that we have reason enough to accept the May fever without grumbling, because out of it proceed fresher and more satisfactory forms of life.

Correspondence.

THE PLUMSTEAD PARISH CEMETERY CASE,
AND THE CHURCHYARD-RATE LITIGATION.

To the Editor of the Nonconformist.

DEAR SIR,—As your columns are specially devoted to the advocacy of civil and religious freedom, the committee appointed at a recent public meeting of the parishioners of Plumstead, for the purpose of collecting funds to defray the unrecoverable law-costs incurred by three of our Nonconformist parishioners (Messrs. White, Arnold, and Watts) in their efforts to obtain, on the closing of the old churchyard, a public cemetery open alike to all denominations, and in successfully defeating the churchwardens in their attempts to enforce churchyard rates, beg to bring, through your columns, this case of religious persecution before the Nonconformists of the United Kingdom, and to seek their aid.

The principal facts of the case are as follows:—In 1859, the Secretary of State closed the old parish churchyard of Plumstead. The vestry thereon decided to provide a new burial-ground, to be open to all parishioners, without respect to creed. This just intention, if carried out, would have enabled the ministers of all religious denominations to officiate in the burial of their dead, and the rights of conscience of the Nonconformist as well as the Episcopalian would have been respected. Subsequently, however, the churchwardens, who, with their vicar had determined to avoid the operation of the recent burial acts, which place the control of burial-grounds in the hands of a burial board popularly elected, applied to the vestry to reverse their previous determination, and succeeded so far as a show of hands went in a meeting of about 60 or 70 persons, and after refusing a poll on the question, enlarged the old churchyard by purchasing an adjacent field of the Oxford University, and placing it under ecclesiastical control; thus denying the rights of Christian burial therein to their Nonconformist brethren, unless the latter consented to the performance of the rites of the Church of England, at the hands of the Episcopalian ministers, who could at their own caprice refuse even this, if the deceased had not been by them baptized, as we have seen in recent cases.

As soon as this unjust and illegal act had been consummated, the churchwardens followed it up by levying churchyard rates, and as these were objected to by a large number of the parishioners, they selected three Nonconformists, Messrs. White, Arnold, and Watts, and summoned them to pay rates for a new burial-ground from which they, as well as all Dissenters, were conditionally excluded. The magistrates were unable to enforce these rates, as they were disputed on legal grounds, and from 1859 to 1863, these three gentlemen have been compelled to contest the question in the courts of law. These legal proceedings have during the past three years been carried through several courts, and several proceedings in some of them. 1st, Police Court, Woolwich. 2nd, Consistory Court, Doctor's Commons. 3rd, Court of Arches. 4th, Court of Common Pleas, Westminster; motion for prohibition. 5th, ditto; churchwardens showed cause against prohibition. 6th, ditto; Messrs. White and others, having made declaration in prohibition, the Judges of the Court heard the arguments in reference to the law of the case, and gave judgment. 7th, Court of Common Pleas, Guildford, trial of facts by jury. 8th, ditto; motion to enlarge verdict to include costs in Ecclesiastical Courts. 9th, ditto; motion for new trial. 10th, ditto; cause shown against new trial and judgment given. And now the proceedings have at length terminated in favour of the friends of civil and religious freedom, and the acts of the churchwardens have been declared illegal from the beginning.

The importance of this decision can scarcely be over-rated in its bearing on the rights and privileges of Nonconformists generally, as it is now clearly enunciated in the courts of law, that any Nonconformist as well as other ratepayers can demand a poll, in defence of equal parochial rights, and if refused, such refusal invalidates not only the resolution on which the demand was made but every subsequent proceeding, and that the proceedings of no parochial meeting are legally terminated until such polls as have been demanded are actually granted.

A decision like this effectually prevents a small section of persons who may chance to be in power overriding the Nonconformist parishioners generally.

This protracted litigation has not been inexpensive, even to the victors; as the costs in the Ecclesiastical Courts, as well as those disallowed by the taxing-master, cannot be claimed of the churchwardens.

Messrs. White, Arnold, and Watts are therefore personally liable for about 600*l*. To assist these three gentlemen (who have in the face of comparative ruin to themselves in case of failure, so earnestly and courageously worked out this important question in the general interest to a successful issue), the following subscriptions have been collected.

	£	s.	d.
Samuel Morley, Esq.	25	0	0
Remington Mills, Esq.	10	0	0
Shooter's-hill Estate, per British Land Company	10	0	0
Burrage Estate, per Messrs. Pattison and Hudson	8	8	0
Baron De Rothschild	5	0	0
A Deacon of the Rev. C. H. Spurgeon's Congregation	5	0	0
Collected in small sums in the locality up to this date	80	3	6
Total collected	143	11	6

It may be observed that the parish of Plumstead contains a population of about 25,000, the majority of whom, though Nonconformists, belong to the working classes; and though they are willing, many of them are unable, from the great reductions that have taken place in the Royal Arsenal, and other causes, to contribute to the legal costs of securing their rights and privileges against encroachment by their wealthier neighbours of the National Establishment.

The committee, comprising about forty members, therefore appeal generally to the Nonconformists and others for pecuniary assistance to meet these law-costs and to continue the efforts (if necessary) to obtain a new parish burial-ground in which the Nonconformist ministers as well as the Episcopalian may officiate on equal terms.

The case has been recommended by the following neighbouring ministers—Rev. William Gill, Rectory-

place Chapel, Woolwich; Rev. Harris Crasweller, B.A., Parson's-hill Chapel, Woolwich; Rev. J. B. McCree, Incumbent of St. James's Free Church of England, Plumstead; Rev. Hugh Hercules, Plumstead; Rev. Thomas Juffield, Independent Chapel, Welling. Subscriptions will be thankfully received by the Hon. Treasurer, J. D. Harry, Esq., Plumstead Common, S.E., or to his account in the London and County Bank, Woolwich.

I am dear Sir, your obedient servant,
J. CONSTABLE,

Hon. Sec. to the Collecting Committee.
Committee-room, St. James' Schools, Burrage-road, Plumstead, S.E., April 28, 1863.

Any subscriptions sent to the office of the Nonconformist will be duly acknowledged and forwarded to the collecting committee at Plumstead.

CONGREGATIONAL RELIEF FUND,
HINCKLEY.

To the Editor of the Nonconformist.

SIR,—Permit us, through your paper, gratefully to acknowledge the following sums sent to the above fund:—

	£	s.	d.
Mrs. A. Archer	5	0	0
S. Mander, Esq., Wolverhampton	2	2	0
Rev. H. Sanders, Zion Chapel, Wakefield	11	2	0

We are, Sir, yours obediently,

JOHN JAMES, Pastor.
JOHN MARVIN, } Deacons.
A. J. HARRIES, }

May 19th, 1863.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

THE BATTLES ON THE RAPPAHANNOCK—DEATH OF
"STONEWALL" JACKSON.

The mail which arrived on Saturday brought the sequel of the engagements fought on the Rappahannock. General Lee, having driven the Federals under General Sedgwick from the heights of Fredericksburg across the Rappahannock, did not renew the attack upon General Hooker. On Tuesday morning (the 5th) the latter prepared to retreat, and on the following day his army had returned to the camp near Falmouth, after being absent nine days. General Hooker's artillery commenced crossing the Rappahannock on Tuesday night, being very dark, and completed crossing by three o'clock on the following morning. The infantry then crossed, their rear being well covered. The crossing was entirely completed by daylight, the rearguard having some severe fighting in getting over. The Federal dead in the Sunday's battle were left unburied, and the wounded without attention. General Sedgwick's command lost 5,000 men. General Lee's despatch to President Davis says that General Jackson penetrated to the enemy's rear, driving him from all positions to within one mile of Chancellorsville. General Lee further states that many prisoners were captured, and says, in conclusion, "the enemy's loss in killed and wounded was large. We have to thank God for a great victory. Paxton was killed, and General Jackson severely wounded."

By the Arabia, which arrived on Monday, we have ordinary news to the 12th inst. General Lee, in an official order, dated the 11th inst., announced to the Confederate army the death of General "Stonewall" Jackson. It was found necessary to amputate his wounded arm, and the effects of the operation, together with pneumonia, caused his death. In speaking of his wound, previously to his death, the *Richmond Examiner* says:—

We could better spare a brigade or a division, and our base foe will exult in the disaster to General Jackson; yet the accursed bullet that brought him down was never moulded by a Yankee. Through a cruel mistake, in the confusion, the hero received two balls from his own men, who would all have died for him.

In his official report of the 5th, General Lee says:—

At the close of the battle at Chancellorsville on Sunday, the enemy was reported advancing from Fredericksburg upon our rear. General MacLaws succeeded in arresting the enemy's progress, and repulsed him handsomely. Learning that the enemy's forces consisted of two corps under General Sedgwick, I determined to attack him, and, marching back, united with General MacLaws and drove the enemy across the river. We have reoccupied Fredericksburg. No enemy remains upon the south of the Rappahannock or in the vicinity.

The *Richmond Enquirer* considers Chancellorsville the most desperate battle yet fought, and estimates the Confederate loss at 8,000 to 10,000, and that of the Federals at 25,000 to 30,000, including 8,000 prisoners.

Southern journals assert that the Confederates have captured thirty pieces of artillery.

Twelve hundred wounded who were left on the southern side of the Rappahannock had been sent across. Some of the Federal wounded were burnt in the woods round Chancellorsville, the woods having been fired by the shells of both armies.

General Hooker has issued a congratulatory order, saying that the army has added new laurels to its renown, having captured 7 pieces of artillery, and 5,000 prisoners, and having placed *hors de combat* 18,000 of the enemy's troops.

The cavalry raid in the rear of General Lee was, according to the accounts received, most brilliant. The expedition consisted of 2,700 picked men, and six pieces of flying artillery. It started on the 13th ult., but, owing to the heavy rains, the crossing of the Rappahannock was delayed until one night later, when it was effected at three different points. The task assigned to it was the destruction of the Fredericksburg and Richmond Railway, of the bridges over the South Anna River, and of the locks of the

James River Canal. All the detachments are reported to have been eminently successful in achieving this task, and to have returned to head-quarters in safety on Friday morning last, with the exception of fifty men, who were captured. All the artillery was brought back, and several hundred Confederates were taken prisoners. Later accounts, however, state that the damage to the Virginia Railway was trifling, and the trains on the Richmond and Fredericksburg Railway were not interrupted longer than twenty-four hours.

Despatches from Cairo of the 11th, published in the *Memphis Bulletin*, report that Jackson, on the Mississippi, in the rear of Vicksburg, had been invested by General Grant's forces. This position of the Federals would interrupt the Confederate line of supplies, and the capture of Jackson would cut off the retreat of the Confederates in the event of the reduction of the batteries at Vicksburg. The Southern journals, however, contain a despatch, dated Jackson, the 5th inst., saying that the Federals were repulsed on the 4th upon Big Black River, after four hours' severe fighting.

General Bragg officially reports that General Forrest has captured Colonel Straight's Federal cavalry, numbering 1,600, at Rome, Georgia. Colonel Straight was making a destructive raid through Alabama and Georgia. General Bragg's infantry still confronts General Rosecrans at Murfreesborough. Upon the 8th Rosecrans issued an order that the season for active operations had arrived. The death of General Van Dorn is officially reported to Richmond. He was shot during a private altercation.

The Federal General Beaufort has made a raid along the Alleghany ridge of Western Virginia, destroying the supplies intended for the Confederates in the South-west.

Heavy Federal reinforcements have been sent into Western Virginia, and the Confederates are reported to be moving from the line of the Western Virginia railroads towards the South-west mountains. The Confederate movement appears to have been made principally to capture horses, drugs, and stores.

(By Telegraph to Halifax.)

NEW YORK, May 14 (Evening).

General Hooker has not made a forward movement, as reported. He desired to do so, but General Halleck disapproved the plan. It is denied that General Halleck will take the field.

There are indications that General Lee purposes crossing the river and attacking General Hooker, and it is reported that the planks of the bridge have been removed, and a battery stationed at Aqueduct-bridge, Washington.

Rumours are current that General Longstreet has fought a battle, and defeated General Keyes at West Point, but this requires confirmation.

General Lee officially announces, with great grief, the death of General Stonewall Jackson.

General McClellan has tendered his resignation unless he could have active service. President Lincoln refused his resignation, informing him that he should have active service very soon.

General Grant has fought a battle ten miles from Jackson, defeating the Confederates, and driving them towards that city.

It is reported from the South that heavy reinforcements had been sent from Charleston and Mobile to prevent the capture of Vicksburg and Jackson. In consequence of this, General Grant has fallen back to await reinforcements.

The Federal ironclads have completed their repairs, and left Port Royal for North Edisto.

Mr. Vallandigham, it is said, was sentenced to two years' imprisonment at Dry Tortugas, but President Lincoln commuted the sentence to his being sent beyond the Federal lines.

The New York Democratic Association has called a meeting to denounce the military tyranny in the West.

The trial of the Peterhoff has been postponed. The Prize Court has decided to receive Mr. Redgate's testimony.

The British steamer Cherokee has been captured off Charleston, and the schooner Wanderer off Wilmington. The prize-steamer Nicholas has been condemned.

THE POLISH INSURRECTION.

An official decree, addressed to the Civil Governor of Poland, says:—"An insurrection, which has been partially suppressed, having broken out in Poland, and certain functionaries having aided the disturbers of public order, such functionaries are to be dismissed and replaced by persons enjoying the confidence of the Government." Intelligence from Warsaw states that an inspection of the papers left behind by Miniacowski has given rise to arrests and domiciliary visits in that capital. A domiciliary visit had taken place in the dwelling of the priest Zamoycki, but nothing of a compromising nature was discovered. It is believed these measures are the forerunners of a state of siege. It is said that the detachment of the Imperial Guard in Warsaw having refused to march against the insurgents on the plea that it is their business to defend fortresses, and not to wander about in woods where they get killed, their commanding officer has sent them back to St. Petersburg.

It is reported that Privy-Councillor Enock will be sent upon a political mission to Paris, and that Prince Oginski will proceed for a similar purpose to Vienna.

The Secret National Government are growing very bold. They have issued a decree, dated the 10th inst., ordering the organisation of a general rising,

to take place on the 1st of June next. Levies are directed to be made for the purpose in Poland, Lithuania, and Russia. Langiewicz was designated as the leader of the movement, and he endeavoured to escape in order to accept the post.

A report published by the National Government describes in detail the atrocities committed by the Russian troops and the peasants at their instigation in Lithuania.

There are said to be 15,000 insurgents in the three provinces of Volhynia, Podolia, and the Ukraine. The Government has made fruitless efforts to arm the peasants of these provinces with hatchets and scythes against their masters. The *Ozas* says on this subject:—

The Russian Government endeavoured to suppress the insurrection in the Polish provinces incorporated with Russia by means of massacres and a social revolution. The plan, however, has failed, except in some portions of the districts of Basilkow and Zylomierz, where assassinations have been committed. The peasants everywhere fight against the Russians.

General Mouravieff has been appointed Governor of Lithuania, vice Nasimoff, who has resigned.

The accounts of battles and skirmishes are confused and conflicting. There are rumours of a battle having been fought at Garwolin, eight miles from Warsaw, in which the Russians suffered great loss. The district of Rawa, on the left bank of the Vistula, ten miles from Warsaw, has been occupied by 3,000 insurgents, well armed and provided, under the command of Drenowski, who sometimes, preceded by a detachment of horsemen, approaches to the gates of Warsaw without the Russians daring to attack them. The Russians have mounted cannon at the barrier gates of the town. They are concentrating troops along the line of the Petrikau, Czenstochowa, and Skierniewice Railway. It is rumoured that Drenowski suffered a defeat on the 18th inst. in the environs of Czersk. Two engagements, disastrous to the insurgents, took place in the Palatinate of Lublin upon the 19th and 20th inst. The Russians have committed barbarous atrocities, and are plundering the whole of the Palatinate. Bodies of insurgents are said to have occupied Constantinowe, in Volhynia, and Iampol, in Podolia. The insurgent corps under Wysniowski, Zapolowicz, and Czirwinaki have been completely defeated. A victory is reported to have been gained by the insurgents near Kamionka, in which 800 Russians were almost entirely destroyed. The insurgents have gained considerable advantages over the Russians in Volhynia. The *Ingulide Russe* reports that the insurrection has broken out in the Governments of Witebsk and Mohilew. The peasants in these provinces, who had been forced to change their religion by the Emperor Nicholas, have joined the insurgents in large numbers. A small body of Polish students from the University of Kiev has been cut to pieces by the soldiery near that town. Orza, on the Dnieper, in the government of Mohilew, has been occupied by the insurgents. A portion of the 5th corps d'armée, stationed on the frontier of Bessarabia, has been suddenly ordered to proceed to Podolia, but the order was countermanded shortly after, as it appears that fears are entertained of the entrance into Poland of an armed body of Poles from Turkey.

FRANCE.

The revival of political feeling in connexion with the elections is remarkable. Opposition candidates are starting up on all sides. Besides M. M. Thiers, Odillon Barrot, Montalembert, Berryer, Paradol, and de Lastyrie, M. Dufaure has consented to stand. His accession is regarded as not less important than that of M. Thiers; and his rare gifts as a speaker are too well established for any one to doubt the advantage the Opposition will derive from his presence in the Legislative Corps. He has already taken the oath required by the Constitution. Nearly all these candidates agree in these demands—reduction of the military contingent, reduction of the public expenditure, implying reduction of taxation; more security for personal liberty, and as a first step, the repeal of the law of public security; liberty of the press and liberty of meeting; a larger participation of the Legislative Corps in the business of the country; a decentralised administration, and municipal liberty.

M. de Persigny, in a letter to the Prefect of the Seine, denounces M. Thiers to the electors as being connected with the avowed enemies of the Emperor and of the Empire; the writer concludes by saying that France, now possessing universal suffrage, will not oppose the government which has extricated the country from the abyss in which those men had permitted her to fall. An article in the *Constitutionnel* denouncing M. Thiers has also been sent to every elector in the district for which M. Thiers is a candidate, at the expense of the Government. These summary measures are believed to have increased M. Thiers' chances of election. M. Thiers has, it is said, penned a reply to the Bull of Excommunication launched against him by the Minister of the Interior. His first thought was to publish it in the newspapers, but he reflected that any newspaper which was daring enough to give it to the public would be exposed defenceless to Ministerial wrath. He prefers taking the responsibility upon himself, and the answer will be posted up in the form of a placard on the walls of Paris.

The papers publish an address from the five Opposition deputies, Darimon, Jules Favre, Olivier, Picard, and Dr. Henon, to the electors, extending to seven columns, which thus concludes:—

If you think there are others better qualified to take part in political struggles, then prefer them. All we ask in such case is, that you will not completely forget the Five who did not despair when nearly all political

men held aloof. Recollect those who would not allow that history should have to say that liberal France had ever abandoned herself.

ITALY.

The session of the Parliament was brought to a close on Thursday, and a new session opened on Monday by the King in person. The royal speech bears a peculiarly practical character. It refers but little to political questions, and makes no allusion to Rome or Venice, except such as is conveyed in the King's earnest and emphatic assurance of his faith in the full accomplishment of Italian unity, and his own unchanging determination to labour for that object. By far the greater part of the speech is occupied with a retrospect of the practical work accomplished or initiated by Italy during the past two years; the commercial treaties effected and in prospect, the railways opened and commenced, the reforms in jurisprudence undertaken. The King earnestly recommends to the Parliament a close attention to the consolidation of the finances. In allusion to Naples the following passage occurs:—

The National Guards, who have already deserved so well of the country, will contribute to this object by their zeal. With the same view France is ready to associate herself with us in the adoption of military arrangements whenever she perceives the opportunity.

It is said that the French Government is not unwilling to conclude a military convention with the Government of Italy for the repression of brigandage upon the Roman frontier.

The great hopes which the Bourbons founded on their spring campaign have failed. The brigands who penetrated into the Abruzzi have been almost all destroyed or dispersed. These bands are only dangerous when they have established themselves on mountains covered with impenetrable forests. General Lamarmora has returned from his visit of inspection to the troops on the frontiers.

The Papal journals are beginning to speak openly against the conspiracy of the ex-King of Naples, and propose that "brigands should choose Marseilles or Malta, Trieste, or Corfu, for the base of their future operations, but that they should no longer disturb the peace of the Holy City and of its shrunken territory." But private letters announce the gathering together of a great number of brigands at Palombara, near the frontier, towards Rieti, where there has been for some time a large store of arms and ammunition, no less than of military uniforms. The fact is said to be notorious in Rome, and only unknown to or ignored by the French authorities.

PRUSSIA.

At the sitting of the Upper House on the 20th, a vote of thanks, as proposed by the committee, was passed to the King for the attitude taken up by the Government in the Polish question. The Ministers Von Bismarck-Schönhausen and Von Roon were present, but did not speak. Attacks of the most violent character upon the Chamber of Deputies took place during the debate.

At the sitting of the Chamber of Deputies on the 21st, Herr Von Bismarck was present, and read a Royal message, in which the King says:—

The House has indirectly approved the conduct of its President, which was in violation of the constitutional rights of the Ministry. Such a position for the Ministers does not correspond with the dignity of the Crown. The King can only advise the Chamber to terminate such a state of things, in order that the business of the House may be continued.

Herr Von Bismarck then left the House. Herr Virchow moved that the Royal message be referred to the committee on the address, as the Ministers had misinformed the King. Herr Von Sybel and Count Schwerin seconded this motion, which was unanimously adopted by the Chamber.

On the 22nd the debate on the address was brought to a close, after a discussion of eight hours. Count Schwerin moved an amended form of address, calculated to modify the strong language of the original. The House divided, when it appeared that the milder form was rejected by a majority of 257 to 41, and the original address, as drawn up by the committee, passed by a majority of 239 to 61. The address thus adopted declines to give the declaration required by the Ministers; declares them responsible for the frustration of the objects of the session; and requests the King to put an end to the continuance of a situation which contains serious dangers for the monarchy and the State. The deputation of thirty members to take up the address was chosen by lot.

The Ministry has informed the President that the King declines to receive the deputation from the Chamber with the address to the Throne. The address will therefore be forwarded by letter.

It is believed that this refusal will be followed by a dissolution of the Chamber.

AUSTRIA.

The *Europe* of Frankfurt affirms that the proposal for a European Congress has within the last four days gained ground. The three Powers will immediately settle in London the terms of propositions to be presented to Russia.

In a Cabinet Council held on the 19th at Vienna, under the presidency of the Emperor, it was resolved that Austria will continue to act with England and France.

It is rumoured that certain overtures have been made to the Austrian Government by the Western Powers for conferring the crown of Poland on an Austrian prince of the reigning family, in case the kingdom of Poland should be re-established.

RUSSIA.

The official journal publishes despatches from Holland and Denmark, on the Polish question, with

the replies of Prince Gortschakoff. There has also been a despatch from Portugal, in the spirit of the English note, which is not published, but only the curt reply. Prince Gortschakoff touches upon the encouragement given to the insurrection by foreigners, and observes that the Emperor has no necessity to receive suggestions otherwise than from his own heart and the sentiments of duty. The reply of the Russian Government to the note of the Porte upon the Polish question is of a most conciliatory character.

The *Europe* states that it has learnt from a most reliable source that the Russian Government, convinced that the insurrection is extending in the old Polish provinces, and wishing these provinces should be included in the diplomatic negotiations now in progress, intends organising the peasantry emancipated two months ago from serfage under the nobility, as a militia force, for the surveillance of the nobles and for the preservation of order. The *Europe* denounces this proceeding as a Jacquerie upon a frightful scale.

CANADA.

A telegram from Montreal announces that the Canadian Ministry was defeated on the night of the 7th inst., on a question of confidence. The vote was carried against the Ministry by a majority of five only, and it was expected at Montreal that Government would dissolve Parliament and appeal to the country.

CHINA.

The *Moniteur de l'Armée* publishes some interesting news from China to the 31st of March. Prince Kung, yielding to the repeated recommendation of the European representatives, had resolved to reorganise the Chinese army. That army, which according to official reports should consist of 1,000,000 infantry and 800,000 cavalry, has not one-tenth of the number under arms. It is composed of Tartar troops exclusively employed in the guard of the Emperor's person and in the defence of the principal towns. These troops are, moreover, badly armed, badly officered, badly organised, and devoid of all military enthusiasm. They are quite incapable of resisting the Taepings, who would have possessed themselves of Peking long since had it not been for the European troops. Prince Kung, perceiving at length that such a state of things cannot longer be continued, and being confirmed in that belief by the Empress Mother, who comprehends that the safety of her son is identified with that of the dynasty, has resolved to create an active army, while retaining the one under arms. The new army is to be organised and armed after the European fashion, and commanded by European officers, or by natives educated at the military school by French professors. This school, to which none are admitted but young Chinese who show a disposition for a military life, will, it is expected, produce officers capable of contending with the Taepings.

FOREIGN MISCELLANY.

COMMERCIAL TREATY WITH ITALY.—It is stated that the negotiations for a commercial treaty between England and Italy are progressing most favourably, and that in a few days the preliminaries may be announced as settled. The provisions of the treaty are understood to be very liberal, and will not only embrace all the points agreed upon in the convention between the King of Italy and the Emperor of the French, but several additional articles relating to the exchange of goods and produce between the territories of Great Britain and the Italian Peninsula.

COTTON-GROWING IN ASIATIC TURKEY.—In the whole of these provinces named the effect on the year's crop has been very substantially encouraging. According to reliable calculations, Asia Minor will yield little short of 200,000 bales; Syria and the Islands, 50,000; and Roumelia probably 100,000; or a total of 350,000 bales, as compared with about 100,000 last year. Of this a considerable portion will be the produce of American and Egyptian seed, and will be little if at all inferior to the best average growth of Georgia and the Carolinas.—*Levant Herald*.

THE FIJIS.—The *Sydney Morning Herald* of March the 12th says:—"Intelligence has been received from the Fijis that the country is considerably agitated. Ratova, one of the Fiji chiefs, has been ravaging the Mathuata coast; and Mafu, the Tonga chief, is raising forces with the view of suppressing his devastations. The last-named chief is most anxious for a pacific arrangement, and is understood to be supported by King George, of Tonga, who is also desirous of peace. The new Consul, Mr. Owen, who superseded Mr. Pritchard, has arrived, and has been cordially received both by the Europeans and natives. The missionaries are prosecuting their work with success, although the mission at Fawn Harbour has been in great peril through the ravages of Ratova. Hostilities are for the time suspended."

THE SPANISH PROTESTANTS.—A Madrid telegram says the sentence of imprisonment and hard labour at the galleys against the Granada Protestants has been commuted into the same number of years' banishment. The European deputation was at Madrid. It consists of the Rev. Dr. Steane, the Rev. H. Schmetsau, the Rev. Dr. Blackwood, and J. Finch, Esq., from the Evangelical Alliance, who have been joined by the Earl of Aberdeen, as representing the Scotch Established Church, and Samuel Gurney, Esq., M.P., as representing the Society of Friends. They were to be joined by influential deputations from France, Holland, Switzerland, Denmark, Belgium, Prussia, Bavaria, Austria, Italy, and other countries.

Literature.

"SIX MONTHS IN THE FEDERAL STATES."*

It says a great deal for the prevalence of a conscientious wish among the English public to have before them materials for a good well-grounded and impartial judgment upon the questions in dispute between the Northern and Southern States, that the proprietors of two English journals—*Macmillan's Magazine* and the *Spectator* newspaper—should have thought it a speculation which would pay them by an increased sale, to despatch to the scene of affairs a special correspondent of their own. In most respects they have been very fortunate in their agents. Mr. Dicey possesses many admirable qualifications for a special correspondent. He is a practised *littérateur*, and writes with much clearness and spirit, and without affectation or exaggeration. He is a quick observer, and evidently furnishes his reader with first-hand information—delivers a plain unvarnished tale of what he himself heard and saw. Further he is always amusing, and always writes like a gentleman. We have not a doubt, too, he tried to balance fairly up the aims and motives of either party. But we cannot say that he has drunk deeply of the spirit of impartiality which sent him on his mission. The cause of the North has been too often temperately explained and defended in these columns for us to be suspected of "Southern proclivities"; nay, we believe that where Union and Emancipation sentiments are nearest fever heat, we should be in no danger of tar and feathers, or even of that milder form of American expostulation known as a cow-hiding. We need, therefore, feel no hesitation in saying that Mr. Dicey has himself detracted from the weight with which his book would have told upon public opinion, by letting a strong Northern bias be plainly visible. We don't see how it could be otherwise. An American newspaper correspondent who got introduced in Europe into the charmed presence of emperors, princes, nobles, statesmen, and diplomats, would go home thinking very highly of the land he had sojourned in; and an English one, to whom a President has told anecdotes, and a Secretary of State explained a policy, cannot reasonably be expected to be more impartial. Not that we object at all to the North's finding an advocate in one who may claim to be a faithful delineator. The *Times* and *Blackwood* are unscrupulous enough in their advocacy on the other side.

Mr. Dicey's pages are full of information; but there are two questions on which the English public desires to be informed more than any other, and we extract a passage having reference to the first. It is,

THE REASON OF THE OUTCRY AGAINST ENGLAND.

"The sins alleged against us are rather of omission than commission. We are blamed not so much for what we have done as for what we have left undone. The recognition of the Confederates as belligerents is believed, whether justly or not, to have inflicted incalculable injury upon the North, by raising the hopes of the insurgents in foreign intervention, and thus giving the rebellion a tenacity of life which it could not otherwise have acquired. But still candid Americans do not profess to believe that this step was deliberately taken by our Government with a view to injure the North. . . . (And) our subsequent proceedings with regard to privateers are admitted by temperate critics to be the logical and inevitable consequence of our having once admitted the belligerent character of the South; while, with regard to the Trent affair, it is owned, though reluctantly, that England was in the right, even if she exacted her full right to the extreme letter. It is not for what we did, it is for the manner in which we did it, that we are condemned. To understand this feeling it is necessary to appreciate the estimate which the American form themselves of the history of the insurrection."

Mr. Dicey, speaking on behalf of the North, in a passage too long to give *in extenso*, then recites the various struggles and sacrifices cheerfully endured at the beginning of the war. He proceeds,—

"We may be mistaken in our views—the end we are fighting for may not be worth the struggle, but, right or wrong, the resolution of the North is a matter of which, as a nation, we are justly proud. When our trouble began we reckoned confidently on the moral support, if not the actual aid, of England. Our resolution to stop the advance of slavery was the cause and occasion of the insurrection; we were fighting in such a war as England has waged many a time, in order to maintain our empire, to preserve our honour, and to establish free government. We believed that you, of our own race and faith and language, would judge us fairly if no one else did, and would wish us God speed! We imagined that old grudges had been forgotten, on your side as well as ours, but we found ourselves mistaken. Not only did your Government make haste to disavow any appearance of sympathy with our cause, by recognising the South as belligerents with unwonted promptitude, but the people of England repudiated at once all sympathy with our cause. Every disaster of ours was magnified by your press, every success derided, every effort refused acknowledgment; we were ridiculed in your public

prints, treated as degenerate, held up by you to the contempt and laughter of the Old World, and offered counsels of submission which you yourselves would have regarded as an insult. It was not only by the press of England we were so treated; your statesmen and writers and politicians openly prognosticated the downfall of our country, and rejoiced in the prospect of our dismemberment. In your society sympathy was with the South from the beginning, and even the few public men and the few organs of public opinion that advocated our cause did so rather on abstract principles than from any avowed sympathy with a great people fighting in a cause which is great and noble. We have been taught a bitter lesson. It is by ourselves alone, against the wishes, if not in spite of the efforts, of England that the Union will have to be saved."

"How much there is in this estimate that is false and unreasonable I need not dwell on. Unhappily, it is only too moderate an expression of the condition of American feeling at the present day with regard to England."

The other question to which we have alluded is the reason for the change which has come over the spirit of the Abolitionists—a matter which has puzzled everybody. Shortly before the war broke out they were all for disruption. Let the South and its "peculiar institution" go; it was the accursed thing in the righteous man's house—the corpse chained to the living body. Mr. Emerson, it will be remembered, made a very striking speech, in which he declared that the self-dependent, free, industrious Northern man had nothing in common with the luxurious, indolent, slaveholding Southerner, and that perish the Union between them must. The public then were surprised by the appearance of Mrs. Beecher Stowe's address to the people of England, in tones of passionate feeling and earnest expostulation calling upon England to go to the rescue of the Union! The *Times* has made plain the reasons for the change. Formerly the Abolitionist was content to see the Union dissolved, so he could get rid of the culpability and disgrace of that amount of complicity with slavery which living under the Union implied. The South seceded; and the party in power in the North, with no Abolitionist views at all, went to war solely and entirely for the purpose of reconstituting the Union. But in the war the Abolitionist bystander suddenly saw a most unlooked-for engine for the furtherance of his own views. Foreseeing the probable necessity of negro aid, and the policy of emancipation which would be its logical and, as events have shown, actual sequel, he foresaw also that emancipation, once adopted as a military exigency, could not well be departed from, except by a confession of weakness, and of lack of principle, on the part of the Northern leaders, not likely to be extorted from them; and that if the war could but be prosecuted to a successful issue, emancipation would be the natural corollary to the subjugation of the South. Hence it is that a war which the Abolitionist once looked coldly upon, as having objects totally other than his own, has become to him a holy crusade for the most righteous of ends; this is why he calls upon us, in the interests of emancipation, to aid in restoring that very Union which so lately, in the interests of emancipation, he was thirsting to destroy.

We have sought to compress into the above brief statement the, in great part unspoken, drift of a speech by Mr. Wendell Phillips, which Mr. Dicey quotes as the ablest statement of the case of the North he has listened to. We confess that it gives us a partly new view of the case of the North. It explains the conversion of the Abolitionist party to Union sentiments; it explains the language of the Northern "sympathisers" in declaring that to be an anti-slavery war which was begun without even a pretence of anti-slavery objects. It reveals to us the true position of the Abolitionist, as a bystander watching the potsherds of the earth contending with the potsherds of the earth, while his own particularly chosen vessel floats safely down the stream.

But, granting that the war has to this extent put on an anti-slavery character, it does not follow that it can have very much of an Englishman's approval. War is a very doubtful means of achieving the most beneficent of ends; and we, who deliberately laid the burden of 30,000,000*l.* of debt on the heads of ourselves and our children to free our slaves, cannot be expected to look with any very warm feelings of sympathy on the frightful civil struggle now proceeding with the same object. But we waive that objection, and also another; we will not urge that it is not altogether easy to be satisfied of the right of the North to force upon the South a government distasteful to them, even though that be the only means of abolishing slavery. Abolitionists must plainly see that the propriety of engaging in the contest is in proportion to the measure of one's certainty that the abolition of slavery will be its inevitable result; and Englishmen by no means share that certainty with them. In the first place, abolition was not till lately even one of the avowed ends of those who have the management of the war,

and who may at any time end it by concluding terms of peace, among which abolition is not included; and, secondly, we have not, and cannot be expected to have, the same amount of confidence in the ability of the North to subdue the South as Northern Americans themselves. Besides which, though perhaps hardly a single Englishman could be found willing to hold slaves, thoughtful men cannot help seeing that there are now grave practical difficulties in the way of immediate emancipation; and freedom to the long-enslaved negro population of America might possibly in the present circumstances of that country be like Aurora's gift to Tithonus of immortal life without immortal youth, a very doubtful boon.

Those who hold such language as this would, in America, at once be charged with pro-slavery sympathies. But if we want to show Americans what is the real mind of England on this matter, we have but to point to the slave Anderson, who escaped red-handed into Canada, fresh from the slaughter of his pursuer. All England would have dared to go to war rather than give back that one poor man into bondage, and this one fact ought to teach Americans that on the subject of slavery the heart of this country is sound and unchilled, and that, as of old, its voice will ever be, "Let my people go."

We should have much preferred quoting from Mr. Wendell Phillips's speech, or from Mr. Dicey himself, in explanation of the above view of the position and policy of the Abolitionist party. That we have not mis-stated it may be gathered from the annexed sentences from the former:—

"I repeat, as an Abolitionist, I have no great interest in this war—that is, I take no interest in the choice of paths by which the Government shall lead us, because, as far as I am able to study events and results, I honestly believe that whatever this convulsion does, or fails to do, one thing no man, no party, can prevent its doing, and that is shaking off the chains of every negro on the continent. I do not mean that any man intends to, for I don't care what man intends. When a person gets into the rapids of Niagara it doesn't much matter what he intends; he will go over. In my view the system of bondage in these States has received its death-blow at the hands of its friends."

That Mr. Phillips was mistaken in supposing that emancipation must flow out of the war whether successful or not, is shown by what has since transpired. This speech, by the way, is highly lauded by Mr. Dicey for its eloquence. It strikes us as eminently disconnected, forced, and stilted, abounding in the most odious of rhetorical artifices, the striving to dignify common-place meanings by out-of-the-way expressions. We regard Mr. Dicey's opinion in this matter as a remarkable piece of criticism for the writer of such a simple, natural style as his own. But his book is valuable for much else than its style, and must be carefully read by every one who wishes to have a clear conception of what the North is seeking by the prosecution of the war, and what justifying pleas its more intelligent citizens can put forth in palliation of demands and complaints, which to at least a large part of the English public seem passionate and unreasonable.

THE STUDENT'S LATIN GRAMMAR.*

Practical teachers are well aware that there is no Latin Grammar in the English language at once concise enough to be mastered in its entire extent by the ordinary student, and copious enough to furnish an explanation of the various constructions, unusual as well as usual, which are to be met with in reading even such authors as Sallust, Livy, Virgil, and Horace. We are not forgetting or doing injustice to Professor Key; to whose Grammar, distinguished by fine scholarship and great acuteness of mind, students in general will be glad to acknowledge their indebtedness. But, neither is the "crude-form system," in our judgment, fitted to the instruction of a young student, nor is Mr. Key always a safe guide, however dexterous he may be. Then the great works of Zumpt, Madvig, and Donaldson, are adapted to the scholar rather than the student; and, as Dr. William Smith remarks, "the student is prevented by the very amplitude and comprehensiveness of the treatment from obtaining a clearly-defined conception of those outlines of structure without which he cannot acquire the mastery of a symmetrical language like the Latin." Of Zumpt it must also be acknowledged, that, with all his merits, his arrangement is confused and illogical.

The new Grammar issued by Dr. William Smith and Professor Hall is of more than commonly comprehensive range. It has several quite novel features. For instance, in the Accidence, the arrangement of the third declension

* A Grammar of the Latin Language, for the Use of Colleges, and the Upper Forms in Schools. By WILLIAM SMITH, LL.D. The Syntax by THEOPHILUS D. HALL, M.A. London: J. Murray.

* Six Months in the Federal States. By EDWARD DICEY. London: Macmillan.

according to the final letter of the stem ;—which is undoubtedly the best arrangement, and a wholesome *media via* between a sweeping abolition of the "Five Declensions"—in obedience to the teaching of Comparative Grammar—and the old arbitrary treatment, which paid no regard to stems at all. Again, the Etymological Remarks interspersed, especially in the chapters on the Verb, are, we fancy, now first introduced into a work of this kind. In the department of Syntax, which is the work of Professor Hall, of the Lancashire Independent College,—and which, with certain supplementary chapters, also written by him, forms nearly two-thirds of the entire book,—great pains have evidently been taken with two subjects presenting peculiar difficulty to the young student, namely, the use of the Subjunctive Mood—"that tentamen of 'all capacity for Latin scholarship," as it is called in the preface,—and the *Oratio Obliqua*. Certainly the Syntax of the Latin language has never before been written in English with such excellent judgment as to arrangement, or with such perfect clearness and elegance. Especially, we may observe that we have seen that most elaborate and characteristic development of the Latin language, the *Oratio Obliqua*, nowhere else treated with such fulness, precision, and simplicity. We find that which is new to us in the explanation given of that curious use of the Infinitive in questions. It is simply this, that the Infinitive is so used when the sentence, though taking the form of a question, is in reality equivalent to a direct predication ;—which is vastly more rational than rules we have seen laid down by other grammarians.

We must call attention to another decided novelty of the work ; namely, the addition of a series of short chapters on the *Styles of the Principal Prose Authors*. "Hitherto" [in the words of the Preface] "the young student has had no guide to enable him to distinguish between 'what is special and individual in the author, and what belongs not to the author, but to the 'genius of the language in which he lives.' These chapters will be one of the most welcome features of the work to the student who desires intelligent and familiar acquaintance with the authors he reads ; and everyone consulting them will be disposed to wish that they had been longer ; but it is evident that clearness and conciseness have been studied rather than elaborateness or display of erudition.

The Appendices on the Alphabet, and some other subjects not strictly belonging to Grammar, but most conveniently included in such works, are also likely to be exceedingly useful.

It is certainly the portion written by Professor Hall that this work owes its distinguishing character ; and hosts of young students will no doubt feel themselves deeply indebted to him for guidance the completest and most lucid that has ever been offered them in acquiring a knowledge of the Latin language. The scholarly workmanship of his performance will be best appreciated by those who are most fully cultivated. And the highly-reputed name of Dr. William Smith will secure for the joint work a ready reception in quarters where an unknown writer could scarcely hope to make his way alone.

We are glad to see that an Abridgement, for general schools, is either published simultaneously with this volume, or will immediately appear.

THE LATE MR. STORY, OF ROSENEATH, AND THE CAMPBELL FAMILY.

We have received a copy of "A Letter to the Rev. R. H. Story, Roseneath, respecting certain misstatements contained in his Memoir of the late Rev. R. Story : from W. R. Caird, minister of the Gospel." (London ; Bosworth and Harrison.) Mr. Caird is the gentleman who married Miss Mary Campbell,—now known widely in connection with the earliest "manifestations" and "prophetic utterances" which are usually associated with the name of Irvingism. We have carefully read the statements, and weighed the evidence, by which it is sought to disprove charges against Mr. and Mrs. Caird contained in the life of Mr. Story : and we are bound to admit that Mr. R. H. Story appears to have been but very partially informed on some matters in the relations of his father to the Campbell family ; and further, that his father's conduct was not altogether so wise or blameless as it seemed on his representation to be.

Our attention has been called to our own review of Mr. Story's Memoir, in which occurs the following expression :—"The covetous and base attempt of Mary and her husband to make money out of the man." It may be seen from the very next sentence which speaks of "the facts recorded here," (i.e., in the book under review,) that we were relying entirely on Mr. Story's representation, and that we had no independent information. Mr. Caird states with great straightforwardness the facts as he views them ; and regretting that any false impression should have been assisted to spread by our repetition of the original charge, we are glad to say that

whether he or Mr. Story was in the right as to the claim of the Campbell family on the entire profits of every edition of the life of Isabella Campbell, which Mr. Story had first suggested, had thrown into biographic form, and had carried through the press—it is now clear there was no attempt on the part of Mr. and Mrs. Caird to secure any pecuniary advantage to themselves ; and that Mr. Caird expressly refused any part of the fund for himself or wife. We do not justify Mr. Story, though we can conceive that under irritation he might think he could justify himself ; and on the other hand, the fact of a large subscription to the first edition of the work which was to benefit the Campbell family, does not seem to us necessarily to imply their right to all the proceeds of future editions, irrespective of the will of the author who had originally devoted it to their benefit. It was a painful dispute, and each side might readily think some want of reason and justice to have been displayed by the other.

Mr. Caird makes two acknowledgments that seem to justify to some extent the statement of Mr. Story's biographer as to the circumstances and spirit of his attempt to settle the disputed financial question between Mr. Story and the Campbells. It is admitted that Mr. Story had expressed some doubt of the "manifestations" and the "Voice of God," of which so much was then heard. Mr. Caird adds, "I could not help suspecting that the change in his mind regarding spiritual matters was not entirely unconnected with temporal matters." Afterwards, a correspondence took place between them on these "spiritual matters," of which the biographer had said, that Mr. Caird "immediately converted a discussion on the subject of spiritual gifts 'into one about money' ; and Mr. Caird remarks, "This is so far correct. I felt that it was useless to discuss sacred things with a man who met Scriptural argument with sourliness and personality ; and knowing that no proper settlement of the fund raised by subscription for behoof of my widowed mother-in-law had been obtained," &c., &c., "I now resolved to have the matter cleared up." These sentences will make their own impression, both as to the sort of feeling that influenced Mr. Caird's judgment at the time, and as to the impartiality of any testimony he bears. We would also point out that the words we have placed in italics imply much more than Mr. Caird's facts bear out. The proceeds of the sale of a book, devoted by its writer to a particular object, are not to be regarded as a fund raised by subscription, inasmuch as the book itself, as well as its object, may be the occasion of large success ; and there is no evidence that subscriptions, in the simple and proper sense, were paid for the Campbell family into Mr. Story's hands.

Another expression in our review has been objected to. We spoke of the late Mrs. Caird as "the destitute girl who used to load dung-carts in her youth" ;—and we therein gave words only in a rapid passing way to the impression which had been produced by something we had read in the book. We are informed that it is "simply a falsehood that the lady referred to was ever 'destitute,' or that she 'used to load dung-carts' ; and we are sorry to have penned the words ; for, though written with a belief that they were true, they were never intended for a moment to inflict a wound on the feelings of any living person.

It is due to ourselves to say, in conclusion, that when a reviewer gives a sketch of the contents of a volume, and adds remarks on the facts or statements that come before him, it would be unreasonable and unjust to make him responsible for the things reported, or to regard him as an offender for reporting them. Especially in the case of a biography, a reviewer cannot verify a multitude of private facts, but must speak solely on the authority of the author ; so that any opinion of persons or incidents that he may himself express, is understood to assume but not to vouch the correctness of his author's statements. We learn that Mr. R. H. Story, having read Mr. Caird's Letter, has refused to tender any apology or retraction as to the statements contained in his memoir of his father.

BRIEF NOTICES.

An Interpreting Concordance of the New Testament. By Rev. JAMES GALL. (Edinburgh : Gall and Inglis.) This work is one of the most important helps to the thorough study of the New Testament by those who have no knowledge of the Greek language that has ever been produced. It was noticed and commended by us when one part only had appeared. Now that it is completed we are glad to have the opportunity of again explaining its character, and giving it our best word of approbation. The book has a general and distant resemblance to the "Englishman's Greek Concordance," but it is essentially different. In that work the headings are Greek, and under them are collected all the texts, in English, in which the word of the heading occurs, whatever may be its rendering in our version. In the present work, on the contrary, each heading is in English, and under it the passages are classified according to the several Greek words of which the English heading is a translation—each Greek word being placed at the head of the passages in which it occurs. Thus, take the word *life*, there are four Greek words which are translated by this one English word ; the passages containing the English word *life* are, therefore, classified according to the Greek word *zōē*, or *psuchē*, or *bios*, or

pneuma, which is employed in the original. The Greek words are printed in English letters, and there are other arrangements of type by which the inflection of Greek words is marked. The frequent use of more than one English word to translate a single Greek word is also made apparent. The principle of the Concordance will, we think, be understood by what we have said. It is followed by a glossary, in which the signification of every Greek word is supplied, with all the different renderings which are given in our version. The explanations of the words by the use of italics distinguish the true and full equivalent for the Greek, where it is not directly expressed in our translation ; for instance, to take a common word, *merimnō* is first given as "to be 'anxiously careful,'" and then "to take thought, to care." The English student is thus enabled, by the use of Concordance and Glossary, to ascertain in any passage the very word used in the original, to detect its first signification, to trace it through various renderings, and to distinguish it from other words of different first-signification which are represented by the same English word. Most valuable assistance may be thus gained in clearing away obscurities from many passages of the Authorised Version, in ascertaining the natural relationship of characteristic words of the original which have hardly any resemblance in their English representatives, and in acquiring firmly the true meaning of a passage, not by lengthy and indirect explanation, but by face-to-face view of the words themselves. Such a book ought to be received with gratitude by all sincere students of the Scriptures who have no Greek in them ; and we especially commend it to earnest Sunday-school teachers, and to all thoughtful young people in Christian families generally, as a work which ought to be possessed before almost all others by those who would rise above the disadvantage of ignorance of the original, and be able to study intelligently and soundly. Great pains and labour must have been bestowed on its production ; and we hope they may be so rewarded as to induce the author to prepare a similar work for the study of the Old Testament.—*Commentary on the Gospel of St. Luke.* From the German of J. J. VAN OOSTERZEE, D.D. Edited by J. P. Lange, D.D. Vol. II. (Clarks' Foreign Theological Library.) The exposition of Luke is completed in this volume, and there are now five of Lange's works before the public. We doubt not they have made their own place in the Biblical library, as the great works of Olshausen and Stier by which they were preceded have done. We are glad to see the publishers' proposals for the publication of Lange's Life of Jesus, and hope it will speedily be accessible to English readers : it is an invaluable work. The present volume on Luke commences the publishers' issue of their Foreign Library for 1863, but the companion volume, which completes Dorner's incomparable History of Christology, must receive other and more lengthened notice than we can give it here.—*The Early English Baptists.* By B. EVANS, D.D. *Christmas Evans.* A Memoir. By the Rev. D. M. EVANS. (Bunyan Library.) (London, Heaton and Son.) Dr. Evans's work has probably by this time become known to many of our readers, and needs no recommendation to them. It is offered with modesty as, not a history, for which further research is needed, but as a small contribution in elucidation of a history for which much new and valuable material has recently been gained. The Baptists of this country have, by their distinguishing peculiarity, had a history which is their own, and does not lose itself in the history of religion in general, or even of Nonconformity. Dr. Evans aims at such a "graphic sketch" as may make the founders of the body, their principles and polity, their public and social life, their sufferings and triumphs, universally known and worthily recognised. But it is too full and discursive for a mere sketch, without being complete as becomes a history. Still his book is interesting thoroughly ; is ably written—though the style is minced rather too much ; and is evidently founded on large reading and independent judgment. As much impartiality is manifested as could be expected from any one having common convictions and sympathies with those whose story, often full of bitter and malignant persecution, he is called on to relate. The author disdains to assume a certainty where the evidence is doubtful ; and, if one cannot always agree in his historic judgments or accept the colouring of his delineations, there remains no doubt on the mind that he has patiently and purely sought the truth, and that he writes with honesty and catholicity of feeling. The memoir of *Christmas Evans*, which forms the next volume of the "Bunyan Library," has been very pleasant and delightful to us. The author was counselled wisely by those who urged on him "that a more complete account of the great Welsh preacher and his 'surroundings than had hitherto been given to the 'English public would be welcomed by a numerous 'class of readers.' Mr. D. M. Evans has not merely employed the materials which others had collected, and which had been already made public ; but has availed himself of letters and manuscripts placed at his service ; and has woven into his narrative a large amount of personal reminiscence and authentic tradition which he spared no trouble or effort to collect. The result is most admirable. Of course the book is full of that sort of incident, remark, and anecdote, which some critics, who pride themselves in being of the world, and speak scornfully of sects and of all strongly-pronounced religious conviction and action, will easily ridicule and sneer at.

But we think even these must feel the presence of a man, and a rarely endowed and interesting man, in the person of Christmas Evans; and will perhaps admit that his biographer, working on such a subject, has showed great facility and good judgment in biographical representation. We could quote columns that would raise laughter or move tears, and often both would mingle,—as everybody will know that knows but the name of Christmas Evans: but we refrain and desire that all our readers may have the pleasure of reading the book for themselves. It will give them the living portraiture of a great man, with all his fascinations and energies, his infirmities and defects, and his greatness breaking over all; and with associates, preachers of fame, whose nobleness and power were not less though different from his own. And not only will the Welsh popular preacher, with all the peculiarities of his own particular sphere and relation to men, but also the development of the religious life of the Welsh people, become more intelligible to English sympathy by the aid of Mr. Evans's interesting facts and delineations. — *Experimental Essays*. By CHARLES TOMLINSON, Lecturer on Natural Science at King's College. (London: A. Hall and Co.) Mr. Tomlinson, in his life's decline, rejoicing in leisure for original research, bears his testimony as a devotee of physical science that the highest intellectual and moral advantages of scientific study are to be derived from pursuing some selected path of original inquiry, which shall gradually quicken a sort of affection for the special object to which attention is given, and on which all practicable experiments may be repeated. However much is known of the object of pursuit, independent research soon impresses the mind with the truth that much remains to be discovered; and patient and accurate observation may add on the part of the least gifted many useful particulars to previous knowledge. The subjects of these essays are, the Motions of Camphor on Water, the Motion of Camphor towards the Light, and the History of the Modern Theory of Dew. They describe a large number of original experiments, most of which may safely be performed by the young; and it is his hope that he shall guide them to the study of nature in small things, and assist them to form the habits of order and exactness which science requires, and by which common life may be greatly advantaged. His pages have a genuine scientific character, but are written with so much intelligibility and pleasantness that they come within universal comprehension, and will certainly give to those who study them and are directed by them in personal experiment, not only much immediate knowledge, but the method of conducting scientific enquiry at little cost and with much easily appreciable result.

BOOKS RECEIVED.

Sorrow, by G. Beresford; Nisbet. The Negro, or South Country of Scripture; Macmillan. Dr. Pick on Languages; I. French; Trübner. My Ministerial Experiences, Dr. Buschell; Strahan. The Great Store-Book of Nature; Macmillan. George Macroe; Scottish Temperance League. Gleanings Among the Sheaves, Viney; Book Society. Answers to James Morrison's Questions; Nimmo. Life of Professor Robertson; Blackwood and Sons. Christianity and Common-sense, by Sir W. Jones, Bart.; Longman. Village Sermons, by Dr. Teissier; Macmillan. The Water Babies; Macmillan. The Book of Bible Prayers, by J. B. Marsh. A Defence of Queen's English, by W. Moon; Hatchard. Ask and Receive; Paton and Ritchie. The Correlation of the Natural History Sciences; Macmillan. The Worship, &c., of the Church of Scotland. Ingram Cobbin's Commentary, Part I.; Tegg. Evidence of the Antiquity and Universality of Belief in the Trinity; A. Hall and Co. Indications of the Action of the Jesuits. A Northern Plea for Peace. Discussions on Church Principles, by Principal Cunningham; T. and T. Clark. The War in Poland, 1830-31, by Sir Arch. Alison; Blackwoods. The Book of Job, by Dr. Croly; Blackwoods. Outlines of Veterinary Homoeopathy, by James Moore, M.R.C.V.S.; Turner. The Pentateuch and the Elohistic Psalms, by Professor Edward Harold Browne; Parker, Son, and Bourn. The Broad Way and the Narrow Way, by Dr. C. J. Elliott; Parker, Son, and Bourn. *Reviews, &c.*—The New Review—Eclectic—Anthropological—London Medical—Bibliotheca Sacra.

Court, Official, and Personal News.

The Queen and younger members of the Royal Family continue at Balmoral, and will return on the 6th of June.

The Prince and Princess of Wales continue to visit the various exhibitions, and have several times during the past week been to the Opera. On Wednesday the Prince went to Epsom Races; he afterwards gave a dinner-party at Marlborough House, and subsequently there was an evening party.

On Saturday the Prince and Princess Louis of Hesse took their departure by special train from the Bricklayers' Arms Station of the South-Eastern Railway for Gravesend, en route for Germany. They were accompanied to Gravesend by the Prince and Princess of Wales, and embarked on board the Victoria and Albert. As the Royal party passed along the pier and entered the boat they were loudly cheered, and old Tilbury sent forth a salute.

Prince Arthur last week visited the Lake district, on his way to Balmoral, and spent two days there.

The Prince of Wales has graciously consented to become the patron of the British Asylum for Deaf and Dumb Females at Homerton.

The Queen has signified her intention to bestow upon Earl Grey the Garter vacant by the death of Earl Canning.

On Wednesday night Mrs. Gladstone had an assembly at the Chancellor of the Exchequer's family residence in Carlton House-terrace.

Lord Lyndhurst completed his ninety-first year on Thursday. He is in the enjoyment of excellent health, both mental and physical, but his intellectual faculties surpass his physical.

The Lord Mayor has tendered his resignation as major of the London Rifle Brigade, because the lieutenant-colonelcy (which he considers he ought to have) is to be given to the Hon. W. S. Knox, M.P.

It is believed that arrangements are on the eve of completion for a uniform and international postage system, at reduced rates, between France and England.

On Monday, the 18th, Mrs. Hare, the Mayoress of Bristol, had the honour of an interview with the Princess of Wales at Marlborough House, for the purpose of presenting the wedding gift subscribed for and offered for acceptance on the part of all the ladies of Bristol. The present was a magnificent Holbein jewel, in the form of a large brooch of beautiful design. Before offering the gift the mayoress read the address from the ladies of Bristol. Her Royal Highness graciously accepted the presents and the address, and to the latter made the following reply:—

Mrs. Hare.—I thank you and the ladies of Bristol very sincerely for this beautiful offering, and I can assure you that I am profoundly affected by the very touching words with which it is accompanied. They afford me another proof of the deep feeling of loyalty and attachment to the Queen and Royal family which pervades the nation.

Believe me that I devoutly hope that these happy relations may always continue, and that it is my earnest desire to assist in perpetuating them. These proofs of your favourable impression and kind wishes will, among many others, ever remind me of how much I owe to the warm and graceful reception accorded to me by the ladies of England.

On Monday evening the Prince and Princess of Wales dined with the Duchess of Inverness at her residence in Kensington Palace.

It is, we (*Scotsman*) believe, at present intended that his Royal Highness Prince Alfred shall reside in Edinburgh next winter, and pursue his studies here in connection with our university, much in the same style as his Royal brother, the Prince of Wales, did a year or two since.

A large cairn of pyramidal shape, erected by command of her Majesty the Queen, in memory of his late Royal Highness the Prince Consort, has just been completed. It occupies a commanding position on a hill some distance south of the castle, and may be distinctly seen from the turnpike, nearly opposite Crathie. It is built of rough-dressed stones, and measures 35 feet square at the base by 40 feet in height. On the north slope a tablet is built, having on it a suitable inscription, with a quotation from the Wisdom of Solomon, chap. iv., v. 13 and 14—“He, being made perfect in a short time, fulfilled a long time. For his soul pleased the Lord: therefore hastened He to take him away from among the wicked.” On the east slope are cut out the initials of all the members of the Royal Family, and the date, 21st August, 1862, immediately under.—*Aberdeen Herald*.

Miscellaneous News.

DWELLINGS FOR THE POOR.—The Peabody Fund Trustees have nearly completed an arrangement for the purchase of a portion of the so long vacant ground in Victoria-street, Holborn-hill, for the purpose of erecting dwellings for the working classes.

MR. SOMES'S BILL.—From a canvass made in Liverpool, it appears that more than 44,000 householders, out of 67,000, are in favour of closing public-houses on Sundays; 3,330 are against closing; the remainder are neutral or advocate a modified opening. Petitions, with 300,000 signatures, have been presented in favour of the bill, most of them, it is said, from working men. The bill stands for second reading on the 3rd of June.

REPRESENTATION OF THE CITY.—Mr. George Moore, of Bow-churchyard, has been solicited to become a candidate for the representation of the City, but has declined. Mr. Morley and Mr. Hodgson, Governor of the Bank of England, have also declined to stand. Mr. Goschen, one of the directors of the Bank of England, is mentioned as being likely to be invited to come forward in the Liberal interest.

LANCASHIRE DISTRESS.—It is gratifying to observe the continued weekly decrease of pauperism in the parochial unions of the cotton-manufacturing districts. On Monday Mr. Farnall reported the decrease on the week to be 5,287, which brings the net decrease in the number of paupers since the 6th of December last, up to 94,706. There still remain chargeable to the unions 177,277 persons. The balance which the Central Relief Committee have in the bank amounts to 377,147.

THE HOUSE OF LORDS sat for about an hour on Thursday. Earl Granville stated, in reply to a question of the Duke of Rutland, that the subject of the purchase of the Great Exhibition building of 1862 was under the consideration of the Government, and in so forward a state that it would be brought before Parliament. On the motion of Lord Stanley of Alderney, the Savings Banks' Monies Bill was read a second time. Their Lordships adjourned at twenty-five minutes after five o'clock, until Monday, the 1st of June.

THE LANCASHIRE OPERATIVES AND THE PUBLIC WORKS.—The reports of Mr. Farnall and Mr. Rawlinson to the Poor-law Board, of the results of their

inquiries in Lancashire as to the employment of the operatives, are published in the *Manchester Guardian*. Mr. Farnall reviews, district by district, the state of the distress, so as to show the number of unemployed hands and loss of wages in each place, but does not summarise the results; while Mr. Rawlinson specifies what works could be engaged on, and what sums might be advantageously borrowed for that purpose. The works are chiefly sewerage and drainage, the construction of cemeteries, and the like. Ashton-under-Lyne might advantageously expend 89,000*l.*; Blackburn, 70,000*l.*; Oldham, 100,000*l.*; Rochdale, 70,000*l.*; and other places large amounts.

COMPOUND HOUSEHOLDERS AND THE FRANCHISE.—The important question which was raised at Bromley-by-Bow as to compound householders was decided on Friday, as far as his jurisdiction went, by the Assistant-Judge at the Middlesex sessions. The question at issue really was, whether the parish authorities, having compounded with the landlord for the payment of the rates, could, when the tenant applied to be put upon the register, abolish the composition and rate the tenant separately. The Assistant-Judge finds his regret that the authorities have the power to do so, and thus virtually to disfranchise a number of voters. He, however, grants a case for the Court of Queen's Bench. Mr. Harvey Lewis, M.P., who was on the bench, announced his intention of bringing the matter before Parliament.

LORD OLIVE'S FUND.—The fund left by the great Lord Olive for the benefit of the army and navy of the East India Company is claimed by Sir John B. Walsh, the legal representative of Lord Olive, on the strength of a proviso in the deed of gift to the effect that when the Company should cease to employ military and naval forces the fund should revert to the donor's representatives. The case came before the Master of the Rolls in December, 1861, who decided against Sir John Walsh's claims on the ground that the moneys settled were a trust fund which by the Act of 1858 is vested now in the Crown on the same trusts. Sir John appealed from this decision to the House of Lords, and the case was finally settled on Thursday, when the Lord Chancellor gave judgment for Sir J. B. Walsh, their lordships coinciding. Existing pensions paid out of the fund will continue, but the total amount (80,000*l.*) will eventually come into the hands of Sir J. Walsh.

POLYTECHNIC INSTITUTION.—By special command, Professor Pepper had the honour, yesterday week, of delivering his ghost lecture before their Royal Highnesses the Prince and Princess of Wales, the Prince and Princess Louis of Hesse, who were attended by the Countess of Maclesfield, Baroness Von Grancy, Baroness Von Schenck, Major Teesdale, and Captain Westerweller. The distinguished party were received by the Rev. J. B. Owen and the other directors of the Polytechnic Institution, and, after being conducted round the galleries, passed to the large theatre, where a commodious Royal box had been prepared for their reception, and at the conclusion of the lecture, by the invitation of Professor Pepper, they went behind the scenes and examined with much interest the machinery and appliances required to produce the Polytechnic “Ghost.” After seeing some very interesting submarine experiments with the diver and apparatus, explained by Mr. J. L. King, they concluded a visit of two hours' duration by witnessing the incantation and other scenes of Von Weber's opera of “Der Freischütz.” At the conclusion, their Royal Highnesses graciously thanked the directors of the institution, and retired evidently pleased with their entertainment.

CRYSTAL PALACE.—On Saturday the first exhibition this season of flowering plants, cut flowers, and fruit was held at the Crystal Palace. The weather was highly favourable, the sun shining brightly; and although in the morning the wind was rather cold, in the afternoon the temperature was delightful. It had been announced that the Prince and Princess of Wales were to visit the flower show, and the hour of opening the palace was postponed from twelve o'clock to one, to enable their Royal Highnesses to enjoy a private view of the exhibition; but the visit was prevented by the departure of the Prince and Princess Louis of Hesse for the continent. For several hours two continuous streams of persons moved slowly (being rather closely packed) along the stands, on which were disposed a magnificent display of azaleas, pelargoniums, calceolarias, a comparatively few cinerarias, cichids, Cape heaths, cacti, &c. The azaleas were truly superb, though showing the hand of art in their shapes, which were rather trim and formal. The fruit was placed in the concert-room, and though not very abundant, contained excellent specimens. More than 14,000 persons were present.

THE HOLY SEPULCHRE.—A correspondent of the *Times* gives a most striking account of the distribution of the holy fire in the Church of the Sepulchre on the 11th April. The church was in a most horrible state, thousands of Greeks and Armenians being present during all the previous night, who performed all the offices of nature within the church itself, and were kept in order only by a Turkish colonel with a long whip, which he used mercilessly. Fights were incessant, one man was stabbed, and the scene when the holy flambeau was lighted beggars description. Everybody had 33½ candles in a cluster, and everybody lighted them, and in two and a half minutes the blazing light swept from floor to roof, till the building seemed one mass of flame. Everybody wallowed in the divine element. Men bared their arms and necks and breasts, and bathed themselves all over. Women washed their faces and arms in liquid fire, and passed it round and under their children till the children shrieked again. They said

the fire would not hurt, though it would burn, and they certainly acted as if their words were true. That it would burn was proved next day by a woman, who produced her child to the authorities with both its eyes out. Only the Chancellor to the Latin Patriarch declared that by the blood of San Januarius it was an imposture.

THE SOURCE OF THE NILE.—The discovery of the source of the Nile—a geographical discovery at least as majestic as that of the North-West Passage—is announced, together with the welcome tidings of the safety of two exploring parties, about one of which there could not but be great anxiety, while the other was supposed to be lost. Captains Speke and Grant were working their way northwards, amidst impediments and sufferings which make us shudder as we read of them in Captain Burton's account of the first portion of the exploration from Zanzibar. Consul Petherick, his wife and party, were at the same time working their way southwards from Khartoum, in the hope of meeting Speke; but news came of their having had losses and ill-usage, and of their having been drowned in the Nile. It now turns out that the bad news is false, and that some which is true is good beyond all rational expectation. Captain Speke has justified his own ideas, abilities, and sober courage, by first discovering the Great Lake Victoria Nyanza, and then following the course of the stream or streams which issue from it till he reached the undisputed Nile. On it he met the Pethericks; and there, in the sober certainty of the feat achieved, and in the anticipation of the satisfaction of the whole educated world, the pride and joy of relatives, and the immortality which they have won for their names, they must have felt what it is seldom given to men to feel. Both were unaware that the pain that their friends were undergoing on their account. The Pethericks could have no idea that their relatives were mourning for them; and Captain Speke has, we may hope, never imagined the usage his reputation was receiving from his old comrade Burton, in the narrative of their journey to Lake Tanganyika. Captain Speke has answered his assailant in the best possible way. He has shown that he can live in the wilds of Africa, that he can explore, that he can form rational projects from uncertain elements, and that, above all, he can accomplish his largest proposals.—*Daily News.* Captain Speke is expected at Alexandria soon, as the Viceroy has sent a steamer to meet him, and orders to help him in every way. His Highness is most anxious to see Captain Speke, and expresses himself delighted that so great a discovery should have been made during his reign. It is remarkable how general the feeling of interest is among the natives as to the discovery of the sources of the Nile.

Gleanings.

Why does a salmon die before it lives?—Because its existence is *ova* before it comes to life.

LABOUR LOST.—An organ-grinder playing at the door of a deaf and dumb asylum.

An American contribution of 3,000*l.*, for the relief of Irish destitution, has been received in Dublin.

The degree of Master of Arts has been conferred on six Hindoo graduates of the Calcutta University.

Extensive preparations are being made at Newcastle for the next meeting of the British Association. The date proposed is August 26.

Jones was told one day by a silly fellow that he was "no gentleman." "Think so?" quoth Jones, "are you one?" "Yes, sir." "Oh, then I am certain I am not."

Above 2,000*l.* has been collected in aid of the fund for the relief of the wives and families of the men who perished in the Orpheus on the New Zealand coast.

SETTING HIS OWN TYPE.—An American paper contains the following paragraph:—"The printerS are on A StriKe for hisHer mAsDeS, Me H^o as Con-cluded to sEt oUr oWn tYpes in futUre! It iS eAsy eNough."

Messrs. Charles Mitchell and Co., the extensive iron shipbuilders at Newcastle, are rapidly completing a large iron-plated steam-ram, of immense strength, at St. Petersburg, for the Russian Government.

A party of country servants in the British Museum asked whether the broken Metopes from Athens, in the Elgin Gallery at the British Museum, were not intended as a memorial of the dreadful mutilations occasioned by railway accidents.

Dr. Johnson being once in company with some scandal-mongers, one of them having accused an absent friend of resorting to rouge, he observed, "It is, perhaps, after all, much better for a lady to redden her own cheeks than to blacken other people's characters."

The celebrated Wesleyan minister Jabez Bunting, who was almost a Pope in his way, was once asked by Sir Robert Peel what Methodism was. He is said to have replied, "Repentance, faith, good works, a penny a week, a shilling a quarter."

ARITHMETIC.—"How do you get along with your arithmetic?" asked a father of his little boy.—"I've ciphered through addition, partition, subtraction, distraction, abomination, justification, hallucination, amputation, creation, and adoption."

SAVING TIME.—A peasant went to a priest to confess having stolen hay from the stack of a neighbour. "How many loads did you take?" asked the confessor. "You may as well reckon the whole stack at once," said the peasant, "as I and my wife intend to fetch it all away before we stop."

In Naples a Frenchman, M. Couvreur, has added one more to the many curious examples of suicidal

mania. For a long time he has been secretly constructing a guillotine in the doorway between two rooms of his apartment. He destroyed himself with it during the night of April 24th.

SNOW IN MAY.—During the past week falls of snow have taken place in different parts of Wales, and the weather has been extremely cold. On Tuesday the snow was ankle deep on the Monmouthshire hills, a circumstance which has not occurred for many years past.

Bishop Porteus had an utter aversion to long names, and fine names, and more than one name. Being called upon, when a parish priest, to christen a poor man's child Thomas Timothy, he dipped his finger hastily into the basin, cut the matter and the names short, and christened the child "Tom Tit."

A JOKE BY MR. DISRAELI.—A nobleman coming out of the House of Lords met Mr. Disraeli and said, "How very dull you fellows are in the House of Commons. You must find it awfully slow." "Why, yes," replied Mr. Disraeli, mildly, "I was really thinking, only the other day, that one might almost as well be a peer."—*Mirror.*

FORCED RELIGION.—You may drag men into church by main force, and persecute them for buying a pot of beer, and cut them off from the enjoyment of a leg of mutton;—and you may do all this till you make the common people hate Sunday, and the clergy and religion, and everything which relates to such subjects.—*Sydney Smith.*

AN UNSUCCESSFUL SERMON.—The late Bishop of London preached at Chesterford, on the text, "The fool hath said in his heart, There is no God." He preached extempore, for the first and only time in his life, having forgotten his written sermon. Anxious to know how he had succeeded, he asked one of his congregation, on his way home, how he liked the discourse. "Well, Mr. Blomfield," replied the man, "I liked the sermon well enough; but I can't say I agree with you: I think there *be* a God!"

THEORY AND FACT.—At the last meeting of the Royal Geographical Society, some of the successful Australian explorers were present. Mr. Middleton (one of them) gave a variety of interesting details respecting the journey, stating that the thermometer sometimes stood as high as 160 degrees in the sun. Mr. Crawford was of opinion that wool could not be grown in the tropics; sheep were intended for a temperate climate, and the fleece was given them to protect them from the cold. In the tropics the fleece was not required. Mr. Landsborough (another of the explorers): You are theorising. Who of all the human race have the most wool on their heads—is it not the inhabitants of the tropics? (Roars of laughter.)

ANECDOTE OF GEORGE III.—Mr. Thackeray, in his lectures on "The Four Georges," has not failed to record that in the early part of the reign of George III. the King and Queen, with the Royal children, frequently walked on the terraces and slopes of Windsor, in the presence of considerable numbers of the higher classes of society. On an occasion of the kind, one of the princes suddenly bolted, and running up to a lady, wrapped himself in her dress. The King, observing what had happened, instantly went and withdrew the prince from his hiding-place, and, taking off his hat, addressed the lady in these words:—"Madam, the only apology I can possibly make for this rude boy is, in what he has done he has at least shown his good taste." The lady was at that time young, blooming, and handsome. I do not see how Louis XIV. of France could have shown greater courtesy on such an occasion than was manifested by George III. of England.—*Notes and Queries.*

THE MOON'S INFLUENCE ON THE WEATHER.—Admiral Fitzroy has written a letter, with reference to the gale of Tuesday, to point out that no winds are more difficult to foretell than north-easterly, because the barometer rises, or is rather high, before they blow, even when accompanied by rain. "The thermometer," he says, "at such times is a good guide, but its strength has not hitherto been usually estimated with sufficient accuracy." After noticing the extent of the disturbance, he says:—"A principal object of this letter is to draw attention to the fact, now demonstrated by large series of observations in both hemispheres, that the moon's extreme positions (in declination, conjunction, perigee, &c.) have very remarkable correspondence with the greatest disturbances of our atmosphere." [It will thus be seen that further scientific investigation is confirming popular belief, in opposition to the attempts of Dr. Lardner, and other scientific writers, to prove that such belief is without foundation.]

THE ABBEVILLE JAWBONE.—We are given to understand that the doubts which existed as to the famous human jawbone of Moulin-Quignon, near Abbeville, have been wholly removed by the unanimous vote of the French and English savans, who, much to their own credit, and to the advantage of science, have repaired to the locality in which the bone was reported to have been found, and satisfied themselves that no fraud had been practised, but that the relic in question was really discovered under circumstances and in formations which prove it to be the oldest fragment of humanity. The opinions most supported by geological investigation would give it an antiquity of many thousands of years before the Adamic period. In the same locality many flint axe-heads were found in the presence of the learned investigators, in formations obviously undisturbed for ages, and into which it is utterly impossible they should have been conveyed in modern days by surreptitious means. The particulars of these investigations will in due time be given to the world.—*Galignani's Messenger.*

Obituary.

SIR CULLING EARDLEY.

Sir Culling Eardley Eardley died at his seat, Bedwell-park, Hertfordshire, on Thursday morning, in the 58th year of his age. Owing to the prevalence of small-pox he, setting an example to the persons of his household, was re-vaccinated. From some derangement of blood, or other constitutional cause, it had not the desired effect. For the last three weeks the late baronet had suffered severely, but for some days preceding his death not the slightest danger was apprehended. It was only a few hours before his death that any fears were entertained. The late Sir Culling was educated at Eton and at Oriel College, Oxford, where he took honours in 1827, as a second-class man in *literis humanioribus*; he never actually took his degree, on account of scruples which he felt as to subscription to the stringent religious tests then imposed by the university. It 1829 he succeeded to his father's title, and shortly afterwards entered public life as M.P. for Pontefract, but only sat during one short Parliament, though on one occasion, we believe it was in December, 1848, on the accession of Lord Morpeth to the earldom of Carlisle, he contested the representation of the West Riding of Yorkshire in the Liberal interest against Mr. Edmund B. Denison, on which occasion he polled 11,795 votes to 14,743 of his opponent. To Sir Culling Eardley, however, Parliamentary life always seemed of far less importance than the furtherance of religion and especially religious union. Singularly enough, however, the hon. baronet in the earlier period of his public life became in practice a Nonconformist, and was for many years the chairman of the Voluntary Church Association—we might almost say the association itself, and made many strong speeches against the union of Church and State. But his efforts in this direction did not make much impression. To this succeeded a plan for uniting all Evangelical Christians. It was to carry out these views that about twenty years ago he projected, and by his energy succeeded in the formation of the Evangelical Alliance. Of this association, during the twenty years of its existence, Sir Culling Eardley was the life and soul. And it may be said that for the objects of the Alliance he lived. He was ever ready to forward its objects, and to bring its influence to bear on the cause of religious liberty. When the Madiai were imprisoned in Florence under the old régime for reading and circulating the Scriptures, Sir Culling brought the influence of the Alliance to bear on their behalf. In their name he addressed our Government to interpose their good offices; he urged foreign Governments to take up the question; he memorialised even the Grand Duke of Florence. His activity in the cause was wonderful, and it is probable that the release of the Madiai was more owing to his untiring exertions than to any other cause. In the case of Matamoros and the Spanish Protestants, whose imprisonment has just been commuted for banishment, he was equally interested. The bulletin announcing the commutation of their sentence arrived in London on the very morning of Sir Culling's death. That commutation had, indeed, been fully anticipated before the departure for Madrid of that deputation, of which Sir Culling would have been a member had his health permitted. Sir Culling, it is only just to say, hated persecution as persecution, not because it fell upon his own friends. Of this he gave a striking instance a few years ago. He was some years ago engaged in public controversy with the late Mr. Frederick Lucas, M.P., the editor of the *Tablet*, who, when Sir Culling was inveighing against the severity of certain Roman Catholic Governments on the continent against their Protestant subjects, and more especially against converts to Protestantism, bade him "look at home" and see whether religious persecution was not equally rife in Protestant Sweden. Sir Culling Eardley accepted the challenge and visited Sweden, and, finding that what his antagonist had said was true, never rested till the stringency of the law was reversed, and the Romanist converts were set at liberty. For some years past Sir Culling's leanings to Dissent were less manifest than of yore. He had built a highly ornamental church at Erith, near Belvidere, which was licensed as a chapel, and fitted up with a baptistry, so constructed as alike to suit the practice of infant baptism by sprinkling, or adult baptism by immersion. But during the lifetime of the late Archbishop of Canterbury he altered its destination, and obtained for it archiepiscopal consecration. As a district church, it was placed in the hands of trustees for the use of the Church of England, Sir Culling himself being one, and the two others being the Earl of Shaftesbury and the Earl of Chichester. The late baronet was one of the directors of the London Missionary Society, we believe, till the day of his death, and a warm supporter of the Evangelical Continental Society and institutions of a kindred nature. Sir Culling was the son of Sir Culling Smith, Bart., by the second daughter and co-heir of Sampson, Lord Eardley. He was born on the 21st of April, 1805, and succeeded his father, Sir Culling Smith, June 30, 1839. The late baronet married, February 29, 1832, Isabella, daughter of the late Mr. Thomas William Carr, and has issue Eardley Gideon Culling and other children. Lady Cranworth, wife of the ex-Lord Chancellor, was a sister of his wife, who died about three years ago.

DEATH OF MR. ROBERT LEONARD.—Our obituary records the death, at the advanced age of seventy-five years, of Robert Leonard, Esq., which melancholy event occurred on Thursday, at his residence,

Kingston-villa, Richmond-hill, after a few hours' illness. Mr Leonard was for the greater part of his life a member of the Baptist church worshipping at Counterslip, in this city. For thirty-seven years he was treasurer of the Baptist Itinerant Society, and for more than thirty years of the Bristol Auxiliary of the Baptist Missionary Society, and on the day before his death he took part in the anniversary services connected with the last-named association. On Sunday last, the Rev. R. P. Macmaster, the pastor of his church, preached a funeral sermon on the death of the Rev. Thomas Winter, whom Mr. Leonard introduced to the ministry of Counterslip nearly forty years previously, and with whom he was on terms of friendship for the whole of that long period. The deceased gentleman was present at the discourse, and appeared to be much affected by it. Mr. Leonard was for some time a member of the Municipal Council, and up to the period of his death was a magistrate of the city. He was a gentleman of active benevolence and of the strictest integrity, and his death will leave a blank in society which will not readily be filled. —*Bristol Mercury.*

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, May 20.

ISSUE DEPARTMENT.	
Notes issued ..	£28,334,505
Government Debt ..	£11,015,100
Other Securities ..	3,634,900
Gold Bullion ..	13,694,505
Silver Bullion ..	—
£28,334,505	£28,334,505

BANKING DEPARTMENT.	
Proprietors' Capital ..	£14,533,000
Reserve ..	3,152,019
Public Deposits ..	7,410,278
Other Deposits ..	13,983,654
Seven Day and other Bills ..	585,205
£39,884,156	£39,884,156

May 21, 1863. W. MILLER, Deputy Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—Indisputable remedies for bad legs, old wounds, sores, and ulcers. If used according to directions given with them, there is no wound, bad leg, ulcerous sore, or bad breast, however obstinate or long-standing, but will yield to their healing and curative properties. Numbers of persons who have been patients in several of the large hospitals, and under the care of eminent surgeons, without deriving the slightest benefit, have been thoroughly cured by Holloway's Ointment and Pills. For glandular swellings, tumours, sores, and diseases of the skin, there is no medicine that can be used with so good an effect. In fact, in the worst forms of disease dependent upon the condition of the blood, these medicines are irresistible.

Births, Marriages, and Deaths.

BIRTHS.

MOFFAT.—Feb. 9, 1863, at Blomfontein, Orange Free States, South Africa, the wife of the Rev. John Smith Moffat, of a son.

HOOPER.—May 21, the wife of the Rev. J. Clifford Hooper, Chelsea, of a son.

MARRIAGES.

MILLS—COOK.—Feb. 27, by the Rev. W. Slatyer, Redfern, New South Wales, Mr. W. Mills, formerly of the London Missionary Society's South Sea Missions, to Eliza, third daughter of the late Silas Kemball Cook, Esq., Rotherhithe.

PRATT—WARE.—May 1, at the Independent Chapel, Barnstable, by the Rev. R. C. Chapman, George, youngest son of Charles E. Pratt, Esq., M.D., to Elizabeth Mary, only daughter of the late Samuel Ware, Esq., wine merchant, of Barnstable.

HOWDEN—HOWES.—May 14, at Grosvenor-street Chapel, Manchester, by the Rev. J. R. Thomson, M.A., Mr. Samuel Howden, jun., of Greenheys, to Julia, daughter of the late Mr. George Howes, of Ardwick, Manchester.

WRIGHT—BAILEY.—May 16, at Hope Chapel, Sandbach, by the Rev. M. Rhodes, Mr. Thomas Wright, to Emma, only daughter of Mr. George Bailey, both of Sandbach.

FLETCHER—LINTROTT.—May 17, at the Independent Chapel, Little Lever, by the Rev. E. Pickford, Mr. Thomas Henry Fletcher, to Miss Mary Jane Lintrott, both of Little Lever.

DAVIES—LLOYD.—May 18, at the Congregational Chapel, North Shields, by the Rev. J. H. Hughes, of Horsley-on-Tyne, Mr. Jonah Davies, Witton-park, to Miss Lloyd, of Walker, Newcastle.

FAULKNER—WILLIAMS.—May 18, at Portland Chapel, Southampton, by the Rev. M. Hudson, Cornelius Thomas Faulkner, of Newtown, to Emma Williams, fourth daughter of Mr. Francis Williams.

WILSON—BROWN.—May 19, at Castle-street Chapel, Reading, by the Rev. John Curwen, assisted by the Rev. R. Bulmer, the Rev. Charles Wilson, M.A., of Plymouth, to Elizabeth Middleton, third daughter of Edward Brown, Esq., Reading.

DOVER—Savage.—May 19, at the Independent Chapel, Sedberg, by the Rev. R. R. Redman, of Knaresborough, John Dover, Esq., of Fairfield House, Sedberg, to Mrs. Savage, of the same place.

FOWLER—RICHMOND.—May 20, at St. George's-street Independent Chapel, Chorley, Mr. Benjamin Fowler, jun., Liverpool, to Elizabeth, only daughter of James Richmond, Esq., Spring Villa, Chorley.

SEDGWICK—STUBBS.—May 21, at Brunswick Chapel, Leeds, by the Rev. W. T. Ratcliffe, Mr. Giles Sedgwick, of Manchester, to Sarah Maria, eldest daughter of Mr. Thomas Stubbs, of Woodhouse-lane, Leeds.

CLARKE—ROBERTSON.—May 21, at Cavendish-street Chapel, by the Rev. J. Parker, D.D., the Rev. F. Clarke, of New Mills, near Stockport, to Agnes, daughter of John Robertson, Esq., surgeon. No cards.

WELLS—YOUNG.—May 21, at Chatham, by the Rev. G. L. Herman, Thomas Henry Wells, to Emily, third daughter of Joseph Young, of Chatham. No cards.

NORTON—FRANKLIN.—May 21, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. Richard Norton, to Miss Sarah Franklin.

PROCKTER—MURGATROYD.—May 21, at the Congregational Chapel, Union street, Oldham, by the Rev. J. Hoagson, Mr. James Prockter, draper, Oldham, to Mary Ann, only daughter of the late Mr. John Murgatroyd, of Saddleworth.

BAKER—HILLIER.—May 22, at the Kingsfield Congregational Church, Southampton, by the Rev. J. Hill, M.A., Mr. Henry Baker, of the Ordnance Survey Office (eldest son of Mr. G. Baker), to Lydia, only daughter of Mr. A. Hillier, both of Southampton.

ALLEN—ARUNDEL.—May 23, at Spitalfields Wesleyan Chapel, by the Rev. John Hay, Mr. W. H. Allen, of Brom-

ley, to Hannah, second daughter of Matthew Arundel, Esq., of the Minories.

NAYLOR—FOSTER.—May 23, at Mount Tabor Chapel, Bristol, by the Rev. J. H. Carr, Mr. Edward Naylor, to Mary Jane Foster, both of Morley. This being the first marriage in the above place of worship, the newly-married pair were presented with a Bible and hymn-book by the trustees of the chapel.

INGRAM—HEAP.—May 25, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. John Ingram, to Miss Rachel Heap.

GRACE—CLARKE.—May 25, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. Alfred Grace, to Miss Sarah Harriett Clarke.

BARKER—RAWLINGS.—May 25, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. Flavel Barker, printer, Richmond, Surrey, to Miss Elizabeth Rawlings, of Leicester.

DEATHS.

MORRIS.—May 14, at York, Miss Morris, late of Wakefield, aged sixty-five.

SHEPHERD.—May 17, at 26, Springfield-terrace, Leeds, aged forty-seven, after a painful and lingering illness, Sarah, the beloved wife of Mr. George Shepherd, commercial traveller.

PRESTON.—May 19, aged one year and seven months, Edith Annie, second daughter of the Rev. William C. Preston, of Wigan.

LEONARD.—May 21, at Clifton, after a few hours' illness, Robert Leonard, Esq., aged seventy-five.

GURNEY.—May 23 at New Park Chapel Lodge, Brixton-hill, Thomas Gurney, Esq., aged fifty-two.

Markets.

CORN EXCHANGE, LONDON, Monday, May 25. We were but indifferently supplied with English wheat at this morning's market, but we have large arrivals from foreign ports. Owing to the short supply the trade was firmer, and English wheat realised the full currency of this day week. For foreign wheat there was a fair inquiry, at the full values of last week. There is no alteration to note in the price of flour. Barley was in steady request for grinding qualities, and Danube was 6d per qr dearer since Monday last. Peas firm, and beans 1s per qr advance on previous quotations. We have had a good arrival of foreign oats since this day week. The trade has been depressed, and prices were 6d to 1s per qr lower than on Monday last. Cargoes for orders off the coast were in good request, and prices were quite equal to those of this day week.

BREAD.—The prices of wheaten bread in the metropolis are from 7½d to 8d; household ditto, 5½d to 7d.

BUTCHERS' MEAT, ISLINGTON, Monday, May 25.

There was a large number of sheep from Hamburg on offer in our market to-day, in somewhat improved condition. The show of foreign beasts and calves was moderately good. For the time of year, the arrivals of beasts fresh up this morning from our own grazing districts, as well as from Scotland, were moderately extensive, and there was an improvement in the quality of most breeds compared with Monday last. The beef trade was active, at fully previous currencies. The general top figure for Scots and crosses was 5s, but some very superior stock realised 5s 2d per 8lbs. The receipts from Norfolk, Suffolk, Essex, and Cambridgeshire comprised 2,500 Scots, shorthorns, and crosses; from other parts of England, 800 various breeds; and from Scotland, 330 Scots and crosses. No fresh Irish beasts were on offer. We were fairly supplied with sheep, for the most part in good saleable condition. Heavy Lincolns sold heavily, and there was a slight decline on the quotations of last Monday. Otherwise, the mutton trade ruled steady, at about previous currencies. Good and prime Downs sold at 4s 10d; the best Lincolns and Leicesters 4s 6d per 8lbs. There was a good supply of lambs on offer, and the demand for them ruled inactive, at a decline in value of 4d per 8lbs—the quotations ranged from 3s 4d to 6s per 8lbs. Calves were in moderate request, at last Monday's prices. The top price was 5s per 8lbs. In pigs very little was doing, on former terms.

Per 8lbs. to sink the Offal.				a. d. s. d.			
Inf. coarse beasts	3	4	to 3	8	Prime Southdown	4	8 to 4
Second quality	3	10	4	4	Lambs	5	4 to 6
Prime large oxen	4	6	4	8	Lge. coarse calves	4	0 to 4
Prime Scots, &c.	4	10	5	0	Prime small	4	8 to 5
Coarse inf. sheep	3	6	3	10	Large hogs	3	4 to 4
Second quality	4	0	4	2	Neatam. porkers	4	2 to 4
Pr. coarse wooled	4	6	4	8			

Smoking calves, 12s to 20s. Quarter-old store pigs, 20s to 28s each.

NEWGATE AND LEADENHALL, Monday, May 25. Only moderate supplies of meat continue on sale at these markets. To-day the trade rules firm for all descriptions, and prices, compared with Monday last, exhibit a slight improvement.

Per 8lbs. by the carcass.				a. d. s. d.			
Inferior beef	3	0 to 3	4	8	Small pork	4	2 to 4
Middling ditto	3	6 to 3	8	8	Inf. mutton	3	4 to 3
Prime large do.	3	10 to 4	0	0	Middling ditto	4	0 to 4
Do. small do.	4	2 to 4	4	4	Prime ditto	4	6 to 4
Large pork	3	6 to 4	0	0	Veal	3	10 to 4

Lamb 5s 4d to 6s 4d.

PROVISIONS, Monday, May 25.—The arrivals last week from Ireland were 1,397 firkins butter, and 2,557 bales of bacon; and from foreign ports 14,192 casks butter, and 1,155 bales and 440 boxes of bacon. The transactions in the Irish butter market are still very limited; finest Chionmels declined from 96s to 94s, third Corks 80s, and fourths 58s landed. Foreign met a steady sale without change in prices; best Dutch 88s. The bacon market ruled very firm, and for prime fresh Waterford an advance of 1s to 2s per cwt obtained; sales made at 62s to 63s on board.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, May 25.—The supply of home-grown potatoes has fallen off, and the receipts of foreign produce have been very small, the import last week having been confined to 1,400 boxes from Lisbon. The trade rules steady, and late rates are well supported. New Ware are selling at 12s to 16s per cwt. The currency is as follows:—Yorkshire Regents 95s to 110s, Yorkshire Flukes 120s to 130s, Yorkshire Rocks 85s to 95s, Scotch Regents 70s to 90s, Scotch Rocks 60s to 70s, Foreign 50s to 60s per ton.

WOOL, Monday, May 25.—Notwithstanding that the export demand is still inactive, holders of most kinds of home-grown wool are firm, and previous rates are fairly supported. Home manufacturers, however, operate cautiously. The supply of wool on offer is rather extensive; but the public sale of colonial are progressing steadily.

SEEDS, Monday, May 25.—The seed market continues quiet. Holders of American red seed are firm at full prices, and speculative buyers show no disposition for business at present rates. In white seed and trefoil there is nothing passing.

OIL, Monday, May 25.—Linseed oil is less firm, at 45s 3d to 45 6d per cwt on the spot. Rape has sold heavily, at barely late rates, but other oils have scarcely supported previous quotations. French spirits of turpentine realised 93s per cwt. Refined petroleum is 9½d per gallon.

FLAX, HEMP, COIR, &c., Saturday, May 23.—Flax moves off slowly, at late rates. Hemp is steady, and clean old Russian remains quoted at 38s to 3 4 10s per ton. Jute is held at previous rates; but the demand is very inactive. Coir goods steadily support late prices.

COALS, Monday, May 25.—Market without alteration from last day's rates. Hettons 16s 9d, Haswell 16s 9d, Eden 16s 9d,

Hartlepool 16s 6d, Russell Hettens 15s 6d, Hugh Hall 15s 6d, Hartley's 15s, Wharmcliffe 14s 6d, Tanfield 13s 6d, Wylam 12s 6d, West Wylam 12s 6d, Belmont 14s 6d, Gosforth 14s 6d, Norton Anthracite, 22s.—Fresh arrivals, 94; left from last day, 46.—Total, 140.

TALLOW, Monday, May 25.—The tallow trade is steady to-day; produce is somewhat dearer than on Saturday. St. Peter-burg Y.C. is quoted at 43s 3d to 43s 6d per cwt on the spot, 43s 6d for June, and 46s for October to December delivery. Town tallow 41s 6d per cwt net cash. Rough fat is selling at 2s 2½d per 8lbs.

Advertisements.

TEETH!



TEETH!

OSTEO EIDON.

Patent, March 1, 1862. No. 560.

GABRIEL'S self-adhesive patent indestructible MINERAL TEETH and FLEXIBLE GUMS, without palates, springs, or wires, and without operation. One set lasts a lifetime, and warranted for mastication or articulation. Purest material only, at half the usual cost.

MESSRS. GABRIEL,

THE OLD-ESTABLISHED DENTISTS

(Diploma, 1815).

27, HARLEY-STREET, CAVENDISH-SQUARE;

31, LUDGATE-HILL, LONDON;

134, DUKE STREET, LIVERPOOL; and

65, NEW-STREET, BIRMINGHAM.

Consultations gratis. For an explanation of their various improvements, opinions of the press, testimonials, &c., see "Gabriel's Practical Treatise on the Teeth." Post free on application.

Entrance to the City Establishment, over Benson's, the Silversmith's.

* One visit only required from Country Patients

TEETH.—Messrs. LEWIN MOSELEY, and SONS' system of PAINLESS DENTISTRY, as shown and specially commended at the International Exhibition, Class 17, No. 3,554. Teeth from 5s. Sets from five guineas.—30, Berners-street, Oxford-street, W. For the efficacy and success of this system vide "Lancet."

SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs

"THE ONLY GOOD SAUCE."

Is prepared solely by LEA AND PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA AND PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

* Sold Wholesale and for Export, by the Proprietors, Worcester; Messrs. CROSS and BLACKWELL; Messrs. Barclay and Sons, London, &c., &c., and by Grocers and Oilmen universally.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—Church and State Gazette.

Recommended by the following eminent Surgeons:—William Ferguson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 10s., 21s., 30s. 6d., and 31s. 6d. Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, 1s. 6d.

Price of an Unbilical Truss, 42s. and 52s. Postage, 1s. 10d.

Post-office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.

The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support, in all cases of WEAKNESS, and swelling of the LEGS, VARI- COSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 12s., to 16s. each. Postage 6d.

John White, Manufacturer, 228, Piccadilly, London.

CHING'S WORM-DESTROYING

LOZENGES have for sixty years held a distinguished reputation, and are still and increasingly patronised by the highest names in rank, respectability, and science, from a personal knowledge of their utility in their own families. It is a fact established by the Annual Bills of Mortality, that one-half of the children born are cut off before attaining Seven Years of age, and the fruitful cause of this mortality is found to exist in that fatal state of the stomach and bowels which produces that generation of Worms. As the sole restorer of infant health, in this critical state, many fond and anxious Mothers, who have successfully resorted to these LOZENGES, can gratefully testify to their excellence.

Ching's Worm Lozenges are peculiarly adapted and recommended for exportation to the East and West Indies, and warm climates generally, as their virtue remains unimpaired by time.

Sold in packets at 1s. 1½d., and boxes at 2s. 6d. each, by Edwards, 67, St. Paul's-churchyard; also by most respectable Chemists.

KITCHEN RANGES! KNIFE-CLEANERS! CRINOLINE PROTECTORS! Trouble, labour, and money saved by consulting "The Best Catalogue of Modern Inventions." Post free.

London: Brown Brothers, 43, Cranbourn-street, W.C.

THE PERFECT SUBSTITUTE FOR SILVER.

THE REAL NICKEL SILVER, introduced more than thirty years ago by WILLIAM S. BURTON, when plated by the patent process of Messrs. Elkington and Co., is beyond all comparison the very best article next to sterling silver that can be employed as such, either usefully or ornamentally, as by no possible test can it be distinguished from real silver.

A small useful set, guaranteed of first quality for finish and durability, as follows:—

	Fiddle or Old Silver Pattern	Bead.	Thread or Brunswick Pattern	King's or Lily, &c.
12 Table Forks	£ s. d. 1 13 0	£ s. d. 2 0 0	£ s. d. 2 4 0	£ s. d. 3 10 0
12 Table Spoons	1 13 0	2 0 0	2 4 0	3 10 0
12 Dessert Forks	1 4 0	1 10 0	1 12 0	1 15 0
12 Dessert Spoons	1 4 0	1 10 0	1 12 0	1 15 0
12 Tea Spoons	0 16 0	1 6 0	1 2 0	1 5 0
6 Egg Spoons, gilt bowls ..	0 10 0	0 12 0	0 12 0	0 13 6
2 Sauce Ladles	0 6 0	0 8 0	0 8 0	0 9 0
1 Gravy Spoon	0 6 0	0 9 0	0 10 0	0 11 0
3 Salt Spoons, gilt bowls ..	0 3 4	0 4 0	0 4 0	0 4 6
1 Mustard Sp. gilt bowl ..	0 1 8	0 2 0	0 2 0	0 2 3
1 Pair of Sugar Tongs	0 2 0	0 3 6	0 3 6	0 4 0
1 Pair of Fish Carvers	1 4 0	1 10 0	1 10 0	1 10 0
1 Butter Knife	0 2 6	0 4 0	0 5 6	0 6 0
1 Soup Ladle	0 10 0	0 12 0	0 16 0	0 17 0
1 Sugar Sifter	0 3 3	0 4 6	0 4 6	0 5 0
Total	9 19 9	12 9 6	13 9 6	14 17 8

Any article to be had singly at the same prices. An oak chest to contain the above, and a relative number of knives, &c., 2l. 15s. Tea and Coffee Sets, Dish Covers and Corner Dishes, Cruet and Liqueur Frames, &c., at proportionate prices. All kinds of re-plating done by the patent process.

CUTLERY WARRANTED.

The most varied assortment of TABLE CUTLERY in the world, all warranted, is ON SALE at WILLIAM S. BURTON'S, at prices that are remunerative only because of the largeness of the sales.

Ivory Handles.	Table Knives per Dozen.	Dessert Knives per Dozen.	Carvers, per Pair.
3½-inch Ivory handles	£ s. d. 12 6	£ s. d. 10 0	£ s. d. 4 3
3½-inch fine Ivory handles ..	15 0	11 6	4 3
4-inch Ivory balance handles ..	18 0	14 0	4 9
4-inch fine Ivory handles	24 0	18 0	7 3
4-inch finest African Ivory handles	32 0	26 0	11 0
Ditto, with silver ferrules	40 0	33 0	13 6
Ditto, carved handles, silver ferrules	50 0	43 0	17 6
Nickel also, silver handles, any pattern	25 0	19 0	7 6
Silver handles of any pattern	34 0	24 0	21 0
Bone and Horn Handles—Knives and Forks per dozen.			
White bone handles	11 0	8 6	2 6
Ditto, balance handles	21 0	17 0	4 6
Black horn rimmed shoulders ..	17 0	14 0	4 0
Ditto, very strong riveted handles..	12 0	9 0	3 0

The largest stock in existence of plated dessert knives and forks, in cases and otherwise, and of the new plated fish carvers.

WILLIAM S. BURTON'S GENERAL FURNISHING IRONMONGERY CATALOGUE may be had gratis and free by post. It contains upwards of 500 illustrations of his unlimited stock of Sterling Silver and Electro Plate, Nickel Silver, and Britannia Metal Goods, Dish Covers, Hot-water Dishes, Stoves, Fenders, Marble Chimney-pieces, Kitchen Ranges, Lamps, Gasaliers, Tea Trays, Urns, and Kettles, Clocks, Table Cutlery, Baths, Toilet Ware, Turnery, Iron and Brass Bedsteads, Bedding, Bedroom Cabinet Furniture, &c., with Lists of Prices, and Plans of the twenty large show-rooms, at 39, OXFORD-STREET, W.; 1, 1A, 2, 3, and 4, NEWMAN-STREET; 4, 5, and 6, PERRY'S-PLACE; and 1, NEWMAN-YARD, London.

THE EASIEST BOOTS IN THE WORLD ARE M. HALL'S PANNUS CORIUM, which never draw the feet, or cause the least pain. A most valuable improvement has been recently added for relieving tenderness at the soles of the feet.

M. HALL (Marine Society), 24, Bishopsgate-street Within.

BEAUTIFUL HAIR.—CHURCHER'S TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Batchelor's Instantaneous Columbian Hair Dye is the best extant, 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at R. HOVENDEKN'S, No. 5, Great Marlborough-street, W., and 67 and 68, Crown-street, Finsbury, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods.

HAIR DYE! HAIR DYE! HAIR DYE! GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing superfluous hair on the face, neck, and arms. This great disfigurement! female beauty is effectually removed by this article, which is easily applied, and certain in effect. In boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater 353 (late 96), Goswell-road. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLINGWATER'S QUININE POMADE prepared with cathartides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 3s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station. Beware of Counterfeits.

SPECIAL NOTICE.—DUTY OFF TEA.

PHILLIPS and COMPANY have REDUCED all PRICES

SIXPENCE PER POUND.

STRONG BLACK TEAS, 2s., 2s. 4d., 2s. 6d., to 3s.

PHILLIPS and Co.'s TEAS are BEST and CHEAPEST.

* Inferior Houses copy this Statement for obvious reasons.

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PHILLIPS and CO. send all Goods CARRIAGE FREE, by their own Vans, within eight miles of No. 8, King William-street, City; and send Teas, Coffees, and Spices, CARRIAGE FREE, to ANY RAILWAY STATION or MARKET TOWN in ENGLAND, if to the value of 40s. or upwards.

PARTRIDGE AND COZENS,

PAPER AND ENVELOPE MAKERS.—THE LARGEST AND CHEAPEST STOCK IN THE KINGDOM

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